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## Voices from Templed Hills: Selected Sermons

G. E. Bartlett

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HILLS



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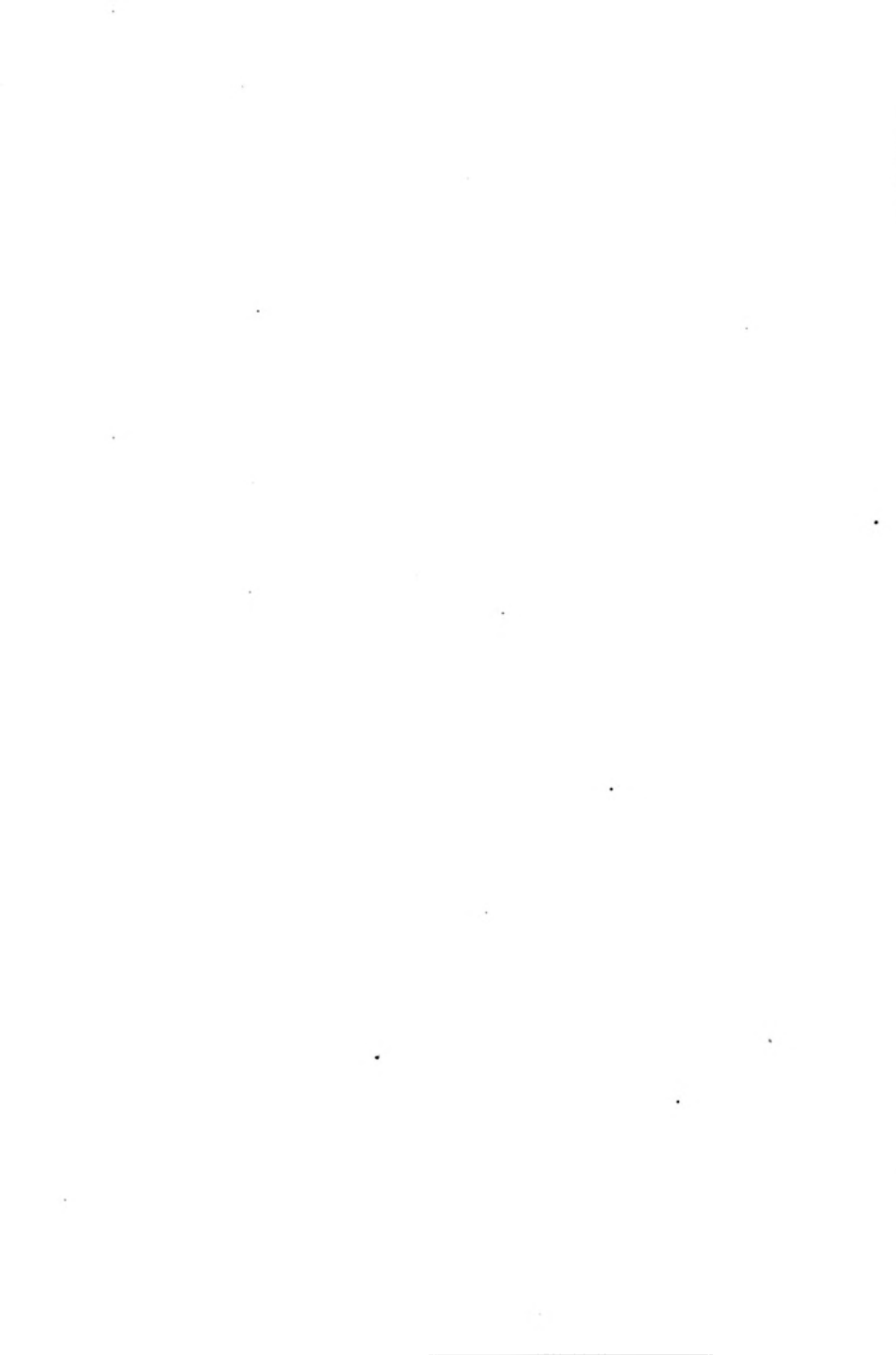


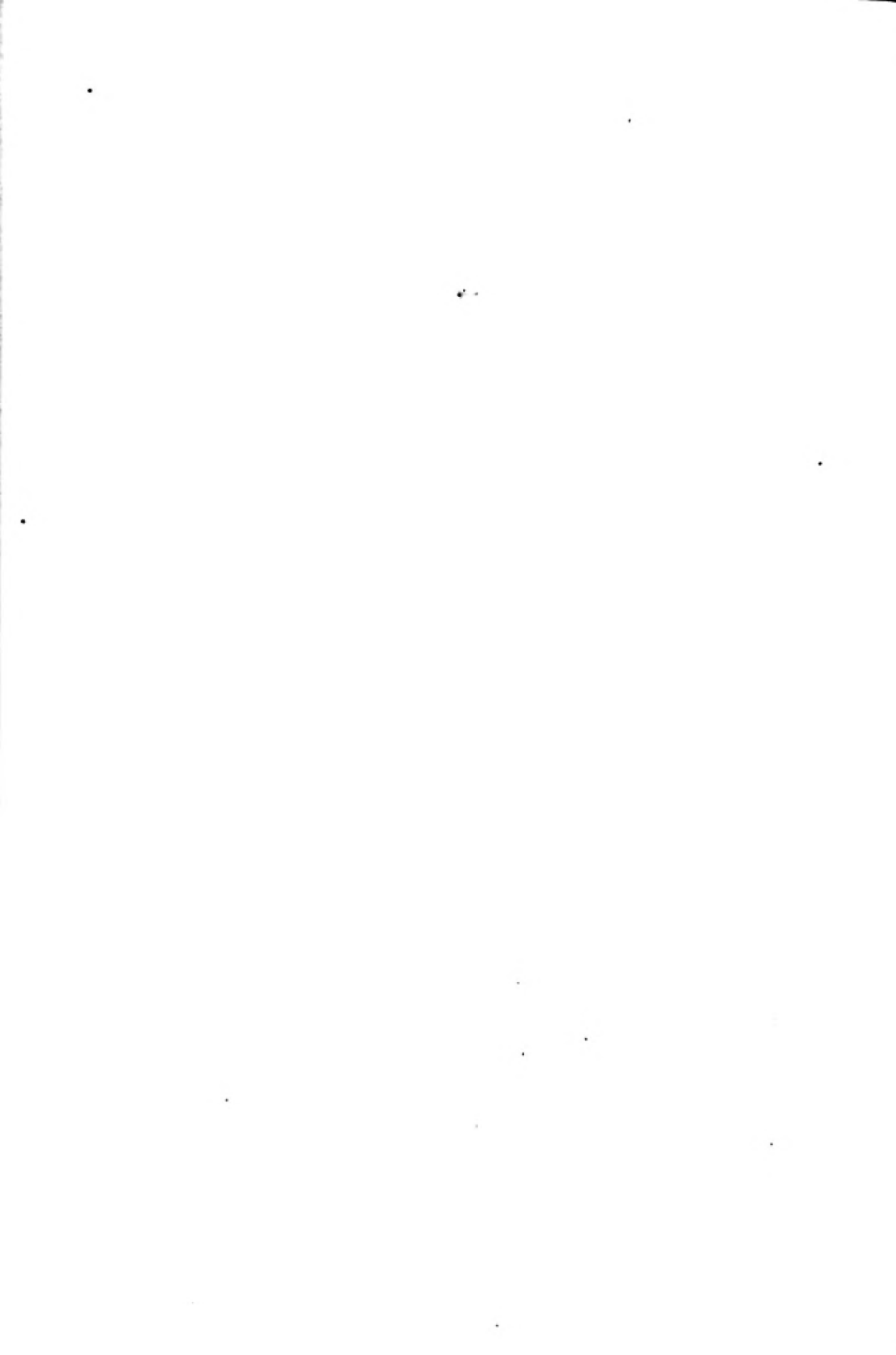
## Voices From Templed Hills



*"How beautiful upon the mountains are the feet of  
him that bringeth good tidings, that publisheth peace."*

ISAIAH 52:7









#### THE PASTORS

Top—Left to Right—E. J. Wooster, M. L. Wood, C. W. Kemper.  
 Second Row—W. J. Eddy, V. L. Shontz, C. H. Harrington, J. F. Frame.  
 Center—E. B. Moyer. Third Row, C. H. Pinelbeck, V. H. Persons, B. F.  
 Caudill. Bottom Row—R. F. Caverlee, J. W. Brown, R. M. Dodrill.

# *Voices From Temple Hills*

## SELECTED SERMONS

Compiled by  
G. E. BARTLETT, Editor



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THE BAPTIST BANNER PUBLISHING CO.  
Parkersburg, W. Va.

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PUBLISHED IN UNITED STATES OF AMERICA

To the sturdy

PIONEER PREACHERS

who yesterday builded the King's Highway

into our state

and to the

PRESENT DAY PASTORS

in whom the "Faith of our Fathers"

is living still

This book is gratefully

DEDICATED

304762





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## FOREWORD

“VOICES FROM Templed Hills” is a unique book. Unique in its original purpose, unique in the manner in which the contributors were chosen, and unique we believe will be the spiritual enrichment that it will bring to its multitude of readers. For a number of years the suggestion has been repeatedly coming to the writer, that he select a number of our West Virginia pastors and pass on, by means of the printed page, the heart throbs of these men who, faithful to the urge of their souls, have been preaching Jesus to our rapidly growing people. Unwilling to be the sole judge as to who these men should be, the plan of letting the people themselves choose the pastors, whose messages would make up the book, was decided upon. To such a plan the people gave ready response and the vote of six weeks through The Baptist Banner selected the fourteen pastors whose messages are found on the following pages.

To the miserly mind, West Virginia is but the storehouse of untold wealth, to the unspiritual eye her mountain fastnesses and rugged hills present only a barren wasteland. But to the soul, sensitive to spiritual values, there are within these mountain homes and humble cottages, by the side of the road, real Kingdom values of sterling character, to possess which riches have no purchasing power.

The purpose of this book is to give emphasis to fundamental values in civilization and to acknowledge a debt we owe to a noble army of

men—the ministers of Jesus Christ—who unseen perhaps in the onrush of our achievements have injected into our unfolding life fundamentals that have made for permanency.

This volume, however, is not primarily designed to honor men. It seeks rather to honor Jesus Christ, Who loved us, gave His life for us, and commanded us to tell the story of such a love to the end of the earth. Throughout all these years in which we have been making history, it has been the voice of the preacher, echoing from hilltop to hilltop and resounding from valley to valley, that has quietly shaped our destiny and made us worthy of the heritage that we have come to possess. At the feet of these men we have learned to know God. Under their guidance countless numbers have been led to clean thinking and right living. By the sound of their voices, calling us to worship God, these hills of ours have become sacred temples of the Holy One, and from such sacred places our young men and young women are going forth to high achievement and to noble ministries.

It is, therefore, with a sense of these imperishable things brought to us by these servants of the Lord that we send forth this book hoping that the messages contained herein will have abundant reception wherever they are read. That men reading may understand; that understanding, may believe; and believing, may have a more abundant life.

G. E. BARTLETT

CHRISTIAN BEHAVIOR  
IN THE CHURCH

**E. J. WOOFER**

**Pastor, Salem Baptist Church**

**Salem, West Virginia**



## CHRISTIAN BEHAVIOR IN THE CHURCH

1 TIMOTHY 3:15

**"That thou mayest know how men ought to behave themselves in the House of God, which is the Church of the living God, the pillar and ground of the truth."**

**U**SUALLY in our preaching we emphasize doctrine rather than conduct yet conduct is the expression of character. One may be doctrinally sound, but rotten in conduct. A Christian in doctrine but a pagan in conduct.

The character of a church is fixed more by the conduct of its members, than by the Creed they espouse or the doctrines they hold.

I am not disparaging doctrine for a sound doctrine is needed in these days but a sound doctrine and a questionable conduct is like a gold ring in a swine's snout.

Paul opens a wide field for thought in this text addressed to the young preacher Timothy, "That thou mayest know how men ought to behave themselves in the Church of God."

It would require a volume to adequately discuss this subject in all its bearings. All that I shall attempt, in the limited space allotted to this address, is to suggest some principles and note some conditions for thought and leave to

you the pleasant task of studying the question thoroughly.

The first thing necessary is to get before us a clear statement of the nature of the Church.

From the New Testament, we learn what the Church is, of what it is composed and the purposes for which it exists; as thus portrayed we find it to be an unique organization; nothing like it has ever existed before in all the past of religious history.

It is definitely related to Jesus Christ, and so vital is this relationship that it ceases to be a Church if in any way it is severed from Him. His life, His Spirit, His purpose must be the life, the spirit and the purpose of the Church. In order that this may be true, the Church must be composed of specially prepared material. The natural man cannot even see the things of the Spirit of Christ, only those who are born again, born of the Spirit (John 3:7) can discern spiritual things.

No unregenerated person has any right to a place in the membership of a Church, and no regenerated person has any right to remain outside of the Church's fellowship.

Those who are born of the Spirit and have voluntarily come together in Church fellowship have a common bond uniting them; the bond of a common experience. They know what it means to have had their sins forgiven. They know by a blessed experience what it is to have faith in Jesus Christ. They know that their salvation



came to them through the death and resurrection of Jesus. They begin to know the love of Christ that passeth knowledge. (Eph. 3:19). God's love has been manifested in such a way as to awaken love in their hearts for the Christ through whom God's love becomes available to man as grace in saving them from their sins.

Because love is the ground of their salvation it becomes the basic principle upon which the Christian life is builded, and the true follower of Christ seeks to express his love; for true love must find some avenue of expression. Christ opened the way for such expression through service to our fellow men, for whom He died. (See Matt. 25:34-40.)

Some claim that baptism was designed to show our love for Christ. This is only a part of the truth, baptism declares something done to us and for us, and constitutes the seal of a solemn vow taken by us.

Its symbolism of the death, burial and resurrection of our Lord is well understood among Baptists.

It is declarative in that it constitutes a confession of our faith in Jesus as our personal Saviour and the results which were produced in us by that faith, viz., that our old sinful self died and was buried, and a new self consecrated to new purposes arose in us. This new self the product of the new life that was born within us by the word and spirit of God when we believed in Jesus as our Saviour and submitted our lives to

Him as Lord, we pledged in our baptism to His services. We were buried therefore in the symbolism of death, we were raised up in the symbolism of His resurrection. (See Col. 2:12.)

Then having been raised together with Christ (Col. 3:1), the Christian has sealed himself to a new, a regenerate life in Christ. Our baptism also declared something else, not love "per se" but obedience to every command of our risen Lord whether spoken by His own lips or through the writings of His inspired Apostles.

Those who are born again and have obeyed their Lord in baptism and united themselves together as a Church are indwelt by a new spirit, the Holy Spirit of God, sent forth from the Father to be the guide, the comfort and the helper of those who shall inherit eternal life, and as such they become the physical expression of Christ to the world; for the world is still asking as did the Greeks in Christ's day, "Sirs, we would see Jesus," and the world looks to the Church today to satisfy this desire.

The Church in a vital sense is the body of Christ, the corporal expression of His Spirit and Life.

That they may thus truly declare Him, He commands His followers to love each other. John 15:12-14.

He prayed for their union and unity. (See John 17:17-23). "That they may be one, even as thou, Father, art in me, and I in thee, that they also may be in us," thus presenting a per-

fect unity to the world. "That the world may believe that thou didst send me." So essential was this love and unity that John the beloved in his old age counsels the Churches, "Beloved, love one another for love is of God and He that loveth is born of God and knoweth God. He that loveth not knoweth not God, for God is love," I John 4:7-21.

The world is convinced of the truth as it is found in Jesus, by the love Christians have for one another. Paul gives a whole chapter (I Cor. 13:1) to tell us the nature and character of love as it should be found in every Church, and every member of the Church. "Love never faileth." It is the one thing that abides through all changes.

That reciprocal affection that each Christian should have for every other Christian is beautifully expressed in that old hymn our fathers used to sing.

"How sweet, how heavenly is the sight,  
When those who love the Lord,  
In one another's peace delight,  
And thus fulfill His word,  
When each can feel a brother's sigh,  
And with him bear a part,  
When sorrow flows from eye to eye  
And joy from heart to heart.

When free from envy, scorn and pride  
Our wishes all above,

Each can his brother's failings hide  
And show a brother's love,  
Love is the golden chain that binds,  
Our happy souls above,  
And he's an heir of heaven that finds,  
His bosom flow with love."

Wherever you find a Church that has cultivated the grace of love for God and love for each other, there you will find a Church that is kept in peace and unity and that reaches the unsaved with the good news of salvation but any church that fails here will fail in its mission of saving men.

Any member of the Church who cultivates love in his heart will grow the fruits of the spirit, and such a life will be blest and a blessing while those who fail will lose the joys of salvation and will become a fruitful source of trouble.

**Any church failing in love has failed in the greatest Christian distinctive, and forfeits its place in the family of God's obedient children.**

Brotherly love is the natural result of the indwelling Spirit of Jesus and will always be manifested where the spirit is given a chance to work.

The fruits of the Spirit can only grow where He is given the right of way whether in an individual soul or in the Church. "Love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, self control, against such there is no law." Gal. 5:22.

When any other spirit is manifest in the Church there ought to be no trouble in tracing it to its source. See Gal. 5:16-21. Such a spirit is from the evil one, hence John admonishes, "Beloved, believe not every spirit but prove the spirits, whether they are of God, because many false teachers are gone out into the world." I Jno. 4:1.

When confusion and strife appear in the churches we know that the spirit of Jesus has been driven out and the spirit of the devil has entered in.

James gives us a clear statement of the source from which divisions and strifes come. James 1:13, and we will do well to study his words.

Seeking for self glory is a fruitful source of strife, pride of place, pride of position, pride of power, on the part of some member throws the whole Church into confusion.

Usually those who are seeking their own glory, make loud protestations of piety, of love for the Church, of consecration to the cause of Christ. They cover up their designs by a great show of loyalty even when they are planning division unless they can have their own way. It is always wise to be guarded before those who come to you professing profusely their love for the Church and expatiating upon their devotion to its interests. **Those who love most and serve best, say the least about it.**

The Church if it is true to the New Testament ideal is made up of the children of God, and as

His children they stand upon an equal footing. There can be no orders or castes, the only distinction that can be considered is ability and service.

But like a family there are the old and the young, the mature and the immature, the experienced and the inexperienced, the tested and the untried, varying not only in age but in disposition, tradition and training. Some have come from a long line of noble ancestry, others are gems dug out of the mire, some have had the advantages of riches and culture, others have come out of poverty and are limited in culture, some have come from the midst of good moral condition, others from dens of vice. Every class and condition of social life are represented in the membership of the churches, but there is one thing they have in common, one place where they all stand upon the same level. They were all saved from sin by the grace of God. When one tells of the love of Christ that saved him from sin, all the others can say, "Amen."

Now how can these people so divergent in birth and training live harmoniously together?

The answer comes from what I have already said and from this instruction from the Word of God.

"Be ye kindly affectioned one toward another in honor preferring one another." As God's children they are bound by ties of love to each other and to Him, each one "counting others better than himself," deferring to each other, submitting

to the majority, that there be no schism in the body. In this the true churches of Christ are the marvel of the world, not bound together by ecclesiastical bands, they are bound together by the Spirit with cords stronger than iron.

For the perfecting of the Church that it may be instructed and led into service, Christ gave certain officers viz., Pastors, or Teachers, and Deacons or servers.

The purpose of this is that the Church might be built up in knowledge and in grace. To pastors was committed the work of teaching or instructing in the things of God, of shepherding or guarding the Church from any encroachment by the enemy of souls. It is his duty to comfort the afflicted and solace the bereaved, to warn the unruly to bring back the wandering, to direct the Church's service in proper channels, to preach the everlasting gospel to the lost, and to do the work of an evangelist.

The pastor is not a lord over the Church. The Church does not exist for him, but he exists for the Church. He is the servant of the Church and finds in this service his highest joy. The place he holds in the Church's affection will be the place he wins by his faithfulness and consecration.

The Church is under obligation to love the pastor and to honor him for his work's sake. The Church is duty bound to protect his good name, to defend him when the tongue of scandal is loosed and he cannot stoop to defend himself.

Pastors may fall under temptation for they are only fallible men but when such a condition arises we are instructed just how to proceed, "Against an Elder receive not an accusation, except at the mouth of two or three witnesses (not scandal mongers). Them that sin reprove in the sight of all, that the rest may be in fear." I Tim. 5:19. Action is not to be taken secretly but openly that all may be warned of the danger and so be saved from falling into the same snare of the devil.

Deacons, the second Church officers, must be chosen with care by the churches, I Tim. 3:8 "Deacons in like manner must be grave, not double tongued (i. e. not snakes), not given to much wine (i. e. drunkards) not greedy of filthy lucre (i. e. not money grabbers) holding the mystery of faith in a pure conscience, and let them first be proved. Then let them serve as deacons if they be blameless."

It has been the practice in Baptist Churches to select men for the office of Deacon and set them apart for this work by the solemn service of ordination. Their ordination was regarded as consecrating them to this office for life. Other churches recognized the ordination so that though they changed membership they were still regarded as Deacons. There has been growing up a custom among the larger churches of electing deacons for a definite time of service running from one to three years, and this practice is based upon the fact that outside of Act. 6:1-6



there is no New Testament warrant for the ordination of deacons. This custom is prevailing more and more among our churches and has much to commend it.

The office is not one that is easy to fill, neither are the duties insignificant, they are the servants of the Church and the helpers of the pastor. It is their duty to see that the pastor's temporal needs are supplied, so that his ministry be not hindered. It is their duty to see that the temporal needs of the Church are met in such a way as to protect its good name and business integrity. It is their duty to look after the poor and needy of the Church and be the avenue whereby the benevolence of the Church is brought to the relief of the needy. Dealing with temporal things yet by their love and the spirit of Christ they are to transform them into spiritual verities, thus contributing to the spiritual power and efficiency of the Church. No little part of their work will be purely spiritual, in settling differences between members, in looking after the wayward and in admonishing in the spirit of Christ the negligent. In all of their service the object is to preserve the unity of the Church in the bonds of love, that the gospel be not hindered.

All honor to the thousands of faithful men who are serving our churches in this exacting and delicate office and are honoring their Lord. Many of them will shine as the stars in glory,

for by their service many have been won for Jesus Christ and His cause.

Let the deacons never forget that they are not the Church but servants of the Church, some having forgotten this are bringing strife and schism into the churches.

In these last few weeks there has occurred in widely different localities a thing to be deplored. The deacons of the churches came together in a secret meeting and passed orders demanding the pastor's resignation, without giving him a hearing or preferring any charges against him.

It may be that these pastors ought to have resigned. The right or wrong of that is not the question, it is the manner of procedure. Surely it was not Christian in principle, practice or spirit. By taking such action they exceeded their authority and violated the rights of the churches. No one has the authority to call a pastor except the Church, and no one has a right to terminate that relation except the pastor and the Church. These are not isolated cases, they are becoming common, and show a drift toward ecclesiasticism that is foreign to the very genesis of Baptist churches. Because of such acts churches are divided, friendships are broken, and the spiritual fellowship of the Church destroyed, and the cause of Christ languishes, and the devil laughs.

Such behavior is not good in officers of the Church. The one thing that will promote the peace and unity of the Church is the submission

of all the members to the leadership of the Holy Spirit. And the Church may have His leadership if they will purge themselves of worldliness and sin. But in many churches today we have members who think more of the bridge table than they do of the Lord's table. They can trot ten miles in an evening on the dance floor when they cannot possibly go one mile to attend a religious service. They have plenty of money for pleasure but are too poor to give any thing to the Lord's treasury. The picture shows and the theatre have no terrors for them on a hot night, but the worship of the Lord would cause heat prostration in thirty minutes. Such godlessness among the members of our churches lowers the standing of the Church in the community and puts our Lord in shame.

But when the churches seek to clear themselves of this rubbish at once trouble arises and factions form. Such behaviour is unseemly among those who profess to be the followers of Christ.

Then again the scandal monger is still with us and in the silly social organizations formed by idle women who have no home duties or having them, neglect them and spend time that should be devoted to some good purpose in gossip. Every bit of filth is combed for some tid bit to circulate and **women are not the only transgressors**. Soon the slimy trail of a slander winds its sinuous way through the community. Nothing and no one is exempt from this spew of the devil,

and sad it is to say that often Church members are found engaging in this the most vicious and cowardly thing that mortals can be guilty of.

There is more hope for a murderer than there is for one of those human vultures. Their judgment is sure and their doom certain. Rev. 22:15 "For without are the dogs and the sorcerers and the fornicators and the murderers, and every one that loveth and maketh a lie." Such should not be named as among the followers of Christ.

The Church is not only the family of God on earth, it is His temple, in it He dwells through the Holy Spirit and woe be to that one who defiles the sanctuary of God. "Know ye not that ye are a temple of God and that the Spirit of God dwelleth in you?" If any man destroy the temple of God, him shall God destroy, for the temple of God is holy, and such are ye." 1 Cor. 3:16-17.

The Church is dear to the heart of Christ. He rejoices in her fidelity and is grieved by her unfaithfulness. For He loved the Church and gave Himself for her that He might present her to Himself, a glorious Church, not having spot nor wrinkle nor any such thing. This Church when her garments are purged from the stains of her world-life He will acknowledge as His bride, fit companion for Him throughout eternity. If the Church is to be accorded such high honor then she should purge herself from all that is evil. All the members striving, that so much as in them lies, they will be worthy of

their Lord, guarding their conduct lest they should defile the Church and dishonor Him, Whom they profess to love and serve.

Let indifference to the Church and her work be driven from us and with zeal give ourselves to the tasks set for us by our Lord and we will soon find our hearts warming toward the Church and our souls rejoicing in its fellowship. Its meetings for worship will be holy convocations, for Christ Himself will be there "our souls to greet while glory crowns the mercy seat."

"I love Thy Church, O God,  
Her walls before Thee stand,  
Dear as the apple of thine eye,  
And graven on thy hand.  
For her my tears shall fall,  
For her my prayers ascend,  
To her my toils and cares be given,  
Till toils and cares shall end.

Beyond my highest joys,  
I prize her heavenly ways,  
Her sweet Communion solemn vows,  
Her Hymns of love and praise,  
Sure as thy truth shall last,  
To Zion, shall be given  
The brightest glories earth can yield,  
And brighter bliss of heaven."



# FATHOMLESS WEALTH

**M. L. WOOD**

**Pastor, Fifth Avenue Baptist Church**

**Huntington, West Virginia**





## FATHOMLESS WEALTH

EPHESIANS 3:8

**"Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ."**

**T**HE PASSION for wealth is the nightmare of the age in which we live. It has been the great concern of multitudes in all ages of known history. People are wearing out their mental and physical vitality to gratify the intense desire for wealth. Some are burning up their consciences in order to get wealth; to "heap up riches, not knowing who shall gather them." To accumulate material substance, "all of which shall perish with the using."

But the apostle in this text speaks of wealth of a far different character. One of the newer translations of the New Testament speaks of it as "The fathomless wealth of Christ," and I have chosen that as the subject of our study: "Fathomless Wealth."

And as an approach to the main part of this text which has been thus announced, I want you to think for a minute about:

### **I. The Preacher And His Message**

It is the great Apostle, Paul. The man who has wrought marvelously in the name of his

Master, and has had this peculiar honor thrust upon Him. It was not his primary choosing. He preferred to go back and rebuild where he had tried to tear down the work of the Kingdom of Christ. But the Spirit said, "No, I will send you far hence, unto the Gentiles," and he says here, "Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the fathomless wealth of Christ."

Now, Paul was a man of deep humility, but he was not a man who thought meanly of himself. When men sought to discredit him as a man, and would have him sneak away as an escaped criminal, he could challenge them with, "I am a Roman citizen. Deal with me as such." But when he thinks of the great work which he has been called to, he says, "I am the least of all the saints, who have received this grace; this abundant honor to preach to the Gentiles the unsearchable riches of Christ."

Paul, in this verse, is not thinking so much of himself in contrast with others, but to magnify the message and ministry of his Master. It is a great ministry that he would have us think about. Let it stand out above the personality of the man. This is a worthy spirit for any preacher or teacher of God's holy Word. A desire, not to exalt or magnify one's self, but let the Christ stand forth in the fulness of His power and the glory of His saving gospel. Let the personality stand back in the shadows of that glowing and

redeeming message that goes out with its divine ministry to the world.

## II. The Secret Of The Ages

There are many phrases, types and symbols in the Old Testament which do not fully reveal their meaning. They are made plain when read in the light of the life and ministry of Christ. The Old Testament becomes to us a new book when we see in it that which has been unveiled to us in the New. The New Testament appeals to us with double force when we see it blossoming out of the planting of the Old. We read there of the bruised heel crushing the head of the stinging serpent. We come in contact there with the priest and prophet; with the smoking sacrifices. These slain victims on Jewish altars suggest a far deeper need than they can ever meet. The prophet preaches holiness. The ablutions and the spotlessly clean garment of the priests suggest holiness. But one feels keenly the truth of the words: "For it is impossible that the blood of bulls and goats should take away sins." Something greater and better must be foreshadowed. That something better has been provided in Christ. We hear the law from Sinai, given in flame of fire and the dread notes of the thunder. He is preaching holiness; the justice of Jehovah and the righteousness of men. And the question arises, in the words of the Scripture, "Can a man be just with God?" "Who can stand

in His holy presence?" And every soul bows with a consciousness of inability. We read of the Stone cut out of the mountain without hands, that went out and expanded and filled the earth. We read of the Rock that followed Israel in the wilderness from which they all drank. What is the secret of the ages that is hidden away in these symbols, and in these prophecies, and in these ceremonies? We see it perfectly since Christ came, and in this we see that which has been hidden from the foundation of the world, but is now made known "unto His holy apostles and prophets in the Spirit."

Then, Christ Himself comes in the mystery of His person; the mystery of His eternal sonship. Back with the Father in the beginning—His Son. We cannot conceive of eternal sonship. It is revealed from God. It is unveiled to us in the person of Jesus. We read of His pre-incarnate manifestations. He came to His people as the "angel of the covenant" to guide, instruct and encourage them. But His personality is not revealed. And we have the mystery of His incarnation. Deity and humanity blended in the life of the Man, who, in humility and in the spirit of service, walked Judean hills. And the redemption that He wrought by the laying down of His own life. For He had "the power to lay it down and the power to take it again." These are sublime mysteries which are not comprehended by the carnal mind. These things are spiritually discerned, and multitudes stumble

over them today because they are looked at simply with the power of human intellect and human imagination; and they cannot bridge the chasm. Those who do not believe in Him and love Him cannot know Him. "He that willeth to do His will shall know the teaching." Some one has coined a popular saying, that, "seeing is believing." Of course that saying has been contradicted many times by you. Seeing is not always believing. A greater statement is that, "believing is seeing." He who believes sees. Jesus said to the distressed man who stood with Him one day, "If thou believest thou shalt see the glory of God." So, it is spiritual discernment. To understand the mystery of Jesus, believe Him, and believe in Him.

### III. The Wealth Embodied And Unveiled in Christ

Here is wealth that has no limit. Mine after mine; field after field; continent after continent of wealth in Him stretches before the eager soul of His disciple. But we cannot reach the boundary of it. The great Apostle who, guided by the divine Spirit, has sought to plumb the depths of that great sea of divine mystery, and who has become conversant with the glory of redemption, still thinks of it as the "fathomless wealth of Christ."

1. We have here a marvelous wealth of character ideals. And an ideal is about the best

thing we have as we begin a career in this world; some great challenging standard set up to which we strive to attain. And in Jesus Christ we have the perfect example of character ideals. "It does not yet appear what we shall be." We are now the sons of God. And we stand as it were on the shore, looking out across the sea. We stand in the midst of uncounted riches and sing, "On Jordan's stormy banks I stand, and cast a wistful eye, to Canaan's fair and happy land, where my **possessions** lie." Our riches! But how earnestly we yearn to be like Him, every redeemed soul knows. And we are saying with the Psalmist: "I shall be satisfied when I awake in Thy likeness." And not till then. We will always have something to look forward to. The Golden Age of the Christian is always before us. It is always better farther on.

2. Then, we have the boundless wealth of Christian possessions in Christ. And all of our possessions are in Christ. Never apart from Him personally. He does not give us His wealth unless we accept Him. "All things are yours," the Apostle says. What things? What did he have in mind when he said that? He isn't talking about the material, transient things of the world. He is talking about the things that last. The things that do not wear out, and the things of which we do not become tired. The wealth that we have in Christ is the wealth of life. We become partakers of the new life in Christ Jesus. As Peter tells us, we become "partakers of the

divine nature." We are re-born spiritually, and we become part of His great kingdom and His great purpose, and in spiritual unity with Him in the bonds of our faith in Jesus Christ, His Son.

And, then, we have the riches of His eternal love. What is love worth? We see in the newspapers, sometimes, where somebody is asking for a certain sum of money as a compensation for love that has been lost, or has been stolen away. We doubt sometimes whether the love that has been lost is worth the price that is asked. What is real love worth? This eternal love goes back into the mysteries of the glory of the Father, for He loved you before the foundation of the world. And in Jesus Christ we have the eternal share; the full share of that love. "Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us." How rich we are in the love of Jesus Christ! And, then, we have the privileges of heavenly wisdom and of divine peace, and of holy joy in the midst of all trying circumstances in this world. We have them here and now. What treasures we have stored up in Christ! How rich we are; we are the children of the King! He is "rich in houses and lands, and holdeth the wealth of the world in His hands." "All things are yours, and ye are Christ's, and Christ is God's." Ye are "heirs of God and joint heirs with Christ." Ye are rich in heavenly treasure.

3. We make a good deal of preparation for what we call "The rainy day." Everybody is thinking about that; trying to lay up something for the emergency; for the crisis. We do not know when they will come, but we try to lay up something in preparation for any emergency that must be met. We need a little reserve store of material riches to meet these emergencies. We call it "something for a rainy day." Now, in the wealth that we have in Jesus Christ, we have very ample provision for all the crises in life. Every crisis is met in Him. I mention three of these crises that must be met by everybody. The first is

### **The Crisis of Sin**

That must be met. Human conscience does not die a natural death. Sin is a stern and stubborn fact. It must be dealt with. It is not enough to simply deny that there is such thing as sin. There are too many millions who know better. There is such a thing as sin. Back in David's time they were crying out, "I have sinned!" And down through the years since then they have been saying, "I have sinned." You remember how bitterly Judas said, "I have sinned." You and I have said it. And so, all men who have been aroused in their consciences have been saying the same thing, "I have sinned." And what are we going to do about it? It is just as truly a fact to be dealt with as any fact in scientific discovery. There is no way to meet it sug-



gested in any religion of this world except the religion of Jesus Christ. And He meets it by bringing you to a sense of penitence before Him and a confidence toward Him that enables Him to say to you, "Thy sins which are many are all forgiven thee." They are removed as far from you as the East is from the West. That is the way Jesus Christ deals with sin, and there is no other way to deal with it. The cross of Christ is God's holy remedy for sin. And that makes it the glory of the Christian. "In the cross of Christ I glory, Towering o'er the wrecks of time." When a soul has come face to face with Christ, and has heard the matchless music of His voice saying, "thy sins are forgiven thee," a new world is opened. When sin has been put away a new life begins. Christ meets the crisis of sin. And He alone can meet it.

There is another crisis that comes to everyone, and that is

### **The Crisis of Sorrow**

"Oh, the world is full of sighs; full of sad and weeping eyes." We know that is true. We see the tears and hear the sobs on every side. Sorrow comes in and casts its shadow over the soul that ought to be living in the sunshine. It comes to everybody. Mrs. Browning has given us some striking lines on that subject:

" 'There is no God,' the foolish saith,  
But none 'There is no sorrow.'  
And Nature oft the cry of faith  
In bitter need will borrow:

Eyes which the preacher could not school  
By wayside graves are raised;  
And lips say, 'God be pitiful,'  
Who ne'er said, 'God be praised'."

The mystery and glory of the riches of Christ is that it turns your sorrow into joy. "Your sorrow shall be turned into joy." Not merely followed by joy, but turned into joy. That which is sorrow is transmuted into the riches of joy. And the joy is richer and greater because it rests on the basis of some great sorrow that wrenched the soul. "Let not your heart be troubled." And, so, it meets the crisis of sorrow. Not only gives you joy but turns your sorrow into joy. "Then sorrow, touched by Thee, grows bright with more than rapture's ray, as darkness shows us worlds of light, we never saw by day."

There is still another crisis that we must meet, and that is,

### **The Crisis of Death**

It will come to us all, sooner or later, unless the Master should come and we should be caught up with Him in the air. Death! We think of Death as a monster—cruel monster. And he is; because he tears away the babe from the fond

mother's heart. It robs life of dearest companionships. It was a monster, hideous and untamed, until it felt the touch of the Master. Jesus conquered Death. He put His heel upon it. He taught us, as Christians, to think of Death as a sleep. And so we have named the resting-place of our dead, the cemetery, which means "A sleeping-chamber." But the soul lives on. It does not sleep. Not so, with these bodies of ours. Let us hear the statement of two great men: First, Socrates. He was on trial for his life. He had just been condemned to drink the fatal hemlock. Being permitted to speak before the Court, he said among other things, "We go away. You to life; I to death. But which of us to the better is known only to the gods." It is a blank; it is a mystery. Socrates was a great philosopher. He was a great man. But that was the best he could do as he stood face to face with Death. But our great Apostle—a greater philosopher—said, "I am in a strait betwixt two, having a desire to depart and be with Christ, which is very far better." "To be absent from the body and to be present with the Lord." And that was his conception of Death. That is the gospel concerning Death. Some of our religious psychologists tell us that we ought never to say anything about death to the young children whom we teach. Of course there are tender ages when it might not be wise to say anything about it. But in older childhood they have a right to know the gospel concerning death. Not, of

course, to bring them under the terror of human death. But they need to know the victory over it which we have in Christ. Unless we can guarantee that a little casket shall never come into the home, or that the hearse would never back up to their door, we should give them the gospel of Christ on this subject. I think we owe them the gospel message about death. They have got to meet it, sometime, somewhere. It may be early in life.

These three crises are the supreme test of any religion or of any creed. A religion or a creed that cannot meet these crises and solve the problems connected therewith, is fatally defective. The religion of Jesus Christ does meet them. No other does. Death is yours, Life is yours. "All things are yours." And, so, we can come with confidence to the verge of our earthly experience. Standing on the shore of that shadowed, mysterious sea, when our "fire of driftwood burns low," we can stand there and rejoice in the beautiful message Tennyson has given us in his very popular poem, "Crossing The Bar:"

"Sunset and evening star,  
And one clear call for me!  
And may there be no moaning of the bar,  
When I put out to sea,

But such a tide as moving seems asleep,  
Too full for sound and foam,

---

When that which drew from out the boundless  
    deep  
Turns again home.

Twilight and evening bell,  
    And after that the dark!  
And may there be no sadness of farewell,  
    When I embark;

For tho' from out our bourne of time and place  
    The flood may bear me far,  
I hope to see my Pilot face to face  
    When I have crossed the bar."



# **JUST OVER THE HILL**

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## **"JUST OVER THE HILL"**

ACTS 27:27.

**"The shipmen deemed that they drew near to some land."**

**T**HIS calm statement has back of it the tragic experience of storm-tossed sailors on a winter's sea when hope had all but gone.

Moreover, it is vividly suggestive of much of life we have seen pass before our eyes. We remember vividly two wonders of our childhood: we wondered if the tree tops reached into the sky and what we would find if we went beyond the rim of hilltops made about our home in the hill country. We can be pardoned in swiftly changing figures of speech from sea to land if we can but make real this suggestion as to life. Our generation has been told that "prosperity is just around the corner" and eager eyes have gazed to see this fantastic figure turn that important corner. Anyone who has read that remarkable book "Our Second Line of Defense," which came from the head and heart of Margaret Slattery just at the close of the World War, will not soon forget the story of her overland journey across our continent with a friend. When their train was making its way thru the mountains this friend remarked: "Look down at the

right beyond the second mountain." What caused this concern? At the same time a very homely and very human interest. There was pointed out a humble cottage in which were growing up five ambitious children, already the first away at school and along with the parents, the bees and chickens and cows were working together that the others might realize their ambitions. Such is the picture of homes multiplied over thousands of times from which the noble men and women of tomorrow are to come.

Not long since all Americans stood erect with joy when unparalleled success came to a young man in whose consciousness there had been stirring this desire to go in quest of the undiscovered, and setting sail in thin air while all alone he battled thru sleet above the stormy Atlantic and victoriously rode into Paris.

We acclaim Charles Lindbergh great because of this irresistible daring to find the other side of the hill. So is life everywhere. "The sorriest figure about town is the man who has caught up with his ideals" observes Dean Charles R. Brown of Yale with keen discernment. Alas for the person who has arrived! For him life comes to a full stop. Unfortunate the person whose punctuation mark is the period. He is dead but does not know it. It is too bad to be ready for the cemetery before they are ready for him.

We do not know by what argument these storm victims, referred to in our New Testament, sensed

that land was not far away but by some logic as they looked at each other they said: "We are near land, glorious land that never appeared so beneficent to us before and if only we can reach it then will our hearts be filled with swelling, warm gratitude all the days of our life!" It is the possession of this mood that makes men and women and nations.

### **It is the Path of History**

Long, long ago there lived in the city of Ur of the Chaldees a young man who meditated, dreamed and anticipated the tomorrows. In the midst of contentment there came within him a divine discontent. He dreamed of the City of God. Day and night the instinct stirred within him. He had no one with whom he could talk, so one day he fared forth and the neighbors prattled and chattered as they always have done about his being queer, for were not all the other young people of Ur satisfied? They had not the hearing ear or seeing eye but when this young man had finished his journey and explored that land just over the hill, the Hebrew family enlarging its stream thru all world-wide Christendom now gives to him the universal acclaim of "the father of the faithful."

I give you another picture. Here is a nation enslaved, dispirited and increasingly degraded. Mothers tell over to their children their national dreams of freedom but no one comes to make

concrete these eternal longings. One day a young man begins to talk of escape. At first they listen with high hopefulness for do not all their hearts long for the very things about which he talks? But then they settle back into stoic resignation. But he would have none of it, and as he keeps talking about the promised land his face glows as he talks about his faith in Jehovah to bring them to that coveted country.

So real does it become that all lethargy is swept away in one fine moment of daring enthusiasm and they set out to follow him.

But what price they had to pay! Scarcely had they gotten into that wilderness until they complained and declared they would rather be slaves with full stomachs than starving freemen. Thru entreaty, scoldings, warnings and wooings he leads them on to his vision.

He saw tomorrow in today and called them to rise up to greet it. He justified the ways of God to man and earned the deathless immortality of the deliverer of that people destined by God to give the Christ to the world.

Once more, twelve spies go up from the desert of Moab to view a land of promise. There is committee agreement as to the rich character of the land, the strength of the cities and the power of the people inhabiting the country. The majority report signed by ten said, "We cannot do it" while the minority report subscribed to by only two men said, "We can take the land." Listen to that significant conclusion: "All those

men who brought back an evil report of the land, died by the plague, but Caleb and Joshua lived."

Aye, they are the only two that lived in memory and every lad in Sunday School knows of them to this day.

What dynamics often are wrapped in the obscure! While we jog along on our seeming uneventful way there is a lad born somewhere, or today being sung to sleep on his mother's lap, who is destined tomorrow to speak words and make decisions shaping the destinies of multitudes. Watch that handful of pilgrims gathered for Divine Service at Delft Haven, Holland, to hear a sermon by their pastor, John Robinson from the significant text: "Get thee out of thy land and from thy kindred unto the land that I will give thee," and that was the beginning of a mighty migration to the shores of a new continent, destined to be the home of the greatest nation as yet given by God to live on this earth. How dimly did they see it, yet it was a distant light that cast its gleams into their purposeful hearts and they rose up to follow and by doing so put us under an obligation we shall never be able to pay.

Do you see that miner's home? There is growing up a lad whose name is Martin. He follows the lines of least resistance and does as his ancestors had done and runs the enthusiasms of his young life into the well-worn grooves of the old Roman Church. But one day as he stands on the sacred stairs at Rome something

snaps within him and a new man is born and he shouts to the whole world "the just shall live by faith." While others looked down the narrow valleys of their little world he dared to go up the heights to tell men what was to be found on the other side of the hill and earned for himself the enviable title "the father of the reformation."

Thus only has God been able to bring our world up out of the shadows and set our feet on the rock, as He has been able to find people who were ready to share His visions and dare everything to struggle up with Him to the uplands of character and service.

Yes, in the best sense, history is His story! God be thanked that He has found people to whom He could communicate His visions!

### **It is the Pathway of Personal History.**

We shall pause to observe three things that bring us as individuals out of life bound in shallows into the great freedom God must have meant for us.

First, work. The Bible tells about "a workman that needeth not to be ashamed." It is an apt expression and he who learns all its implications is a wise man. Whoever depends upon what he commonly terms luck is destined to failure. It were well if this word were cut out of the vocabulary of youth as it really is in practical life.

We shall never forget a former associate, Dr. Claude Barlow, honored missionary to China

whose industry and achievements are such to have earned major space in the Literary Digest. One of twelve children whose father was a pioneer preacher in the state of Michigan—all of which guaranteed his poverty. But he sets out to school, returning year by year to work beside his chum in the refrigerator factory in his home town. When he told the glowing stories of life in college and medical school his chum would answer: "Claude, I wish I could do that," never to get any further than the wish.

But when he came back from China and told of what he was doing there he responded, "Claude, you always were a lucky dog."

Yes, "lucky dog" he was if that means to contract tuberculosis in ministering to the natives and regain health only to go back and take willfully the deadly germs of a most destructive disease into his body and put foot on the next steamer that he might bring specimens for experimentation to Johns Hopkins and thus find how to wipe out disease that has mowed down that people in vast numbers.

Genius is three-fourths pains. It was the Christ who said: "My Father worked and I work also" and He willfully went up Calvary with the heartache of the world clinging to His cross.

Work is divine and work is glorious!

It is workmanship that merits approval.

There are some false words we may shun as we would a plague.

"It will never show" is one of these deadly expressions that has poison lurking in it. Again how direful is the attitude revealed in the significant remark: "that will have to do." The youth adopting this slogan will find others push on and he himself falling back.

"I've done my share" sharply strikes out the inexperienced, unaware that they who succeed usually do far more than their share and that they who succeed gloriously never have such a suggestion enter their minds. "I am not comparing myself with anyone else in the office. I am comparing myself with myself" said a prominent man who by sheer good workmanship had come to fill a wonderful place.

They get into life's new areas who speak not the language of minimums but rather that of maximums in good workmanship for God. God give us workmen who realize their divine calling and who give such an account of themselves as that their fellows and their Master shall never be ashamed of their workmanship.

How beautiful to see a man come down to life's western slope with the joy and radiance of work well done. He spends not his last hour in regretfulness about his sloth and idleness but recounts with joy how his God guided him along his way of achievements.

Second, tho not second in importance, is character.

Character is what we are. It is what we are when nobody is looking. It is what we are in



the dark. It is the way we appear in the eyes of the Master Workman. That is the supreme thing. Many people never learn how to say "Yes" and "No." Someone has pointed out the weakness of those people who worship the false god of "Yesandno." They are always in the borderland of the doubtful. They have never learned how to stand on their own feet and ring out in clear tones whatever the cost "yes" or "no."

Thomas Carlyle in his "Sartor Resartus" tells about the everlasting "no." The language of life is more eloquent than the language of speech. When one casts a glance at that group of human souls who speak that weak language of "I am not responsible because I inherited my handicaps" or "If they lived where I do they wouldn't do any better" and then talks with a Mary Slessor, the angel of Zanzibar or a Lincoln who arose from his limitations of privileges in youth to save his nation, he feels that he has kept company with two utterly different types of humanity. Real character leads and does not have to trail. Before John Knox came to the throne of his influence so that crowned heads became more afraid of his prayers than they were of marching armies he had dug deep and laid well the foundations and carefully reared the superstructure of an enduring character.

Back of the Livingstone who opened up the Dark Continent and died on his knees in a Negro hut in the heart of Africa and had so achieved

that they made the Westminster Abbey his last resting place, was a family of rugged character and unaffected piety.

Call over the roll of those who have made the world their debtors because they made themselves first the world's benefactors and we find them first of all great and good characters.

Charles Spurgeon, mighty preacher of the Gospel; John Bunyan, giving to the world the immortal Pilgrims Progress; John Wesley, founder of that movement of crusading righteousness known as Methodism; Roger Williams, founder of the Baptist movement in colonial America—these all have achieved mightily in character and were prepared to immortalize themselves in service.

"They drew the thing as they saw it for the God of things as they are." All that rich story of achievement grows out of the soil of being.

We are, therefore we do.

God give us to catch character from our Lord!

Third, what a motive it is to seek the approval of our Master!

"Approved unto God," ah! what that means! It takes frail human spirits and sends them merrily to live out life midst the filth and dirt of crowded tenement quarters, if only there they may serve the Christ. It picks from our homes and college and university halls the choicest among us and sends them to the ends of the earth to live among people whose traditions and habits and customs are utterly unlike ours that

there they may communicate this Master of ours to men whose lives He can save and enrich.

They are the best among us who know that one with God is always a majority. They are kindred to that New Testament character who advised "but if it be of God, ye cannot overthrow it," so firm is their faith that God is irresistible.

They who go out to keep step and fight with God feel all the moral forces of the universe back of and underneath them, causing them to dare all in His name. If a Sir Galahad felt "my strength is as the strength of ten because my heart is pure" so do they who have met their Master in the secret place feel themselves strangely reinforced for the spiritual conquest of the world.

One of Great Britain's wise leaders, defeated when he made a forward-looking proposal among his peers and met with their laughs rather than approval, arose and calmly remarked: "Gentlemen, I appeal to tomorrow" and in that tomorrow other men caught up with his vision and his proposals were incorporated into laws that blessed his nation. He who fights with God may lose today but he is sure to win tomorrow. Such souls are seekers after Divine truth, always enlarging and unfolding in the providence of God, and while timid souls hug the shore of time-worn shibboleths, they dare the unexplored for God and their fellowmen.

Once when the Lord was dealing with these factors of life He spoke to the perverse and

narrow-minded zealots of the hour in that eternal statement of truth: "if these hold their peace the stones will cry out." Blessed are they who are in league with the spiritual order of God!

They make full proof of their ministry. What does God think of my work is far more important than what my contemporaries think of it. We should be far more concerned about that than the scratch of the reporter's pencil telling out to the world what we are doing. How will this look in the sight of God and in the white light of eternity? This is the big question before the judgment bar of which we should bring our lives.

True, such a spirit, begotten by the promptings of the Master gives to us something of the spirit of an adventurer.

It was this in Henry Martin, the gifted graduate of Cambridge who having everything of promise before him, with acclaim on all sides and open doors at every turn, but the cry of heathendom was in his ears and that call he followed unflinchingly. Friends tried to dissuade him. His fiancée, hoping to succeed where they had failed, even pointing out that unless he altered his decision, the engagement must be terminated, and while he loved her deeply he loved his Christ and duty more.

Such adventurers for God and His Kingdom, only know that Christ has called them and their noble souls demand unswerving obedience to His imperial voice and their lives become articulate in this:

"I hear a voice you cannot hear,  
Which says I must not stay;  
I see a hand you cannot see,  
Which beckons me away."

"They deemed that they drew near to some land" and to them it is their promised land.

Was ever this law of life better exemplified than in the noble life of that intrepid son of Scotland who was born and nourished in a home of simple piety until the morning comes when he is to set out for the dark continent? They are up long before day and his Godly mother prepares his last breakfast in the old home. Young David, then twenty-seven years of age, reads the scriptures and opens at that wonderful psalm with significant appropriateness: "He shall preserve thy going out and thy coming in from this time forth and even forevermore." After prayer he in company with his dear father hurry away to start him on that journey to have at its end some of the most glorious achievements that ever came to mortal man.

In that land of darkness until his death, at the age of sixty, he was haunted day and night by the visions that beckon and voices that call from out the unknown, untraveled and undiscovered. He could not rest for the Macedonian call that forever sounded in his ears. The lure of the unreached was always with him. Following the vision of the smoke of a thousand villages where the message of Jesus had never come, he and

his trusty blacks reared his humble hut only to see the smoke from a thousand more villages leading him on. On and on and on until midst most trying circumstances he had traveled more than thirty-thousand miles and when fevers laid him low time and time again until death is stealing over him he murmurs in his delirium, "the fountains, the hidden fountain!"

Nobody wonders when after enduring this terrific life for sixteen years and he returns to his native land and the University of Glasgow grants him the degree of Doctor of Laws, that the students accustomed to taunt those appearing for such degrees, sat in silence and awe at the appearance of this son of Scotland whose face was haggard with results of parching fevers and whose right arm hung limp at his side, made helpless by the attack of a lion in the jungles.

Yes, David Livingstone went out to explore, emancipate and evangelize and they gave him a last resting place in Westminster Abbey.

Such souls find the other side of the hill. "Who follows in their train?"

**THE GREATEST BUSINESS  
IN THE WORLD**

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## THE GREATEST BUSINESS IN THE WORLD— THE NEW TESTAMENT CHURCH

MATT. 16:18

**“Upon this rock I will build my Church.”**

**S**UCCESS in life depends almost absolutely upon understanding the conditions which will bring that success.

When Mr. John D. Rockefeller was a boy of thirteen years, he gave his heart and life to Jesus. He at the same time promised the Master that out of every dollar he earned he would give him ten cents.

When he had grown to young manhood and having made some money he went into partnership with a young man by the name of Samuel Andrews. These two men engaged in the oil refining business, which was practically a new industry at that time. They had a comparatively small sum of money invested in the business.

After these men had been in business for some time Mr. Rockefeller is reported to have said to his partner, “What will you take for your interest in this business?” The reply was, “I will take one million dollars.”

Mr. Rockefeller asked for an option until the next day, which was given, and he became the sole owner.

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Note: The text and subject were used on the occasion of my Thirtieth Anniversary, June 15, 1927, as pastor, First Baptist Church, Fairmont.

Out of this business has come Mr. Rockefeller's great fortune of perhaps a billion dollars.

This fortune came because he comprehended the possibilities of the business and because of the application of himself to it.

An institution that will make a billion dollars directly and indirectly is a very interesting thing. Such an institution is worthy of one's most careful study as to results.

Jesus one day while talking to Peter and others introduced the greatest business in the world, a business not only good for them but for all men.

The business that Jesus presented is the New Testament Church. This Church is built upon Jesus Christ who is the eternal Rock of Ages. Jesus says, "Upon this rock I will build my Church and the gates of hell shall not prevail against it."

Any and all who will seek to understand the Church and put themselves in proper relation to it as Jesus directs are assured success and will share in the great dividends which it declares.

The Church has in it the way to success for all mankind as no other institution in the world.

The need today, as perhaps never before is a careful study of, and application to the principles of the New Testament Church.

I am concerned about the Church as I am no other institution or thing in my life.

For these thirty years I have fearlessly defended the old gospel—I have held up high standards of life—I believe the Word of God is inspired—I

believe in the divine conception of Jesus Christ—I believe in the atonement for sin by the shedding of blood of the Son of God—I believe in a personal experience in salvation by Jesus Christ—I believe in the resurrection of Jesus, the ascension and the second coming—I believe in His Church.

I believe Jesus' statement where He says "My sheep hear my voice, and I know them, and they follow Me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them to me, is greater than all; and no man is able to pluck them out of my Father's hand. I and My Father are one."

My message to you today is the value of the New Testament Church. I hope to give you a new love for it, a new loyalty to it, a new joy in coming to the place of worship.

I would have you consider with me three or four phases of this great subject:

### **The New Testament Church Has a Vision of a World Task**

Jesus said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen."

Whenever and wherever this Church has been true to Christ it has been the greatest of all insti-

tutions. Just as we get that vision today so will we proceed as Christians. Here is the logic.

"Wisdom may exist without the school; truth may survive without books; justice may continue without courts, but who is so foolish as to advocate that we ignore or cease our loyalty to these institutions. Christianity might survive for a generation or two without any Church but we all know that if the type of personal life which Jesus taught and lived is to become effective in human life we must have a strong and worthy Church to embody and promote that spirit."

Dr. Charles W. Eliot of Harvard said, "Exclude religion from education and you have no foundation on which to build moral character."

Lord Acton of England said, "Religion has inspired more literature, more painting, more sculpture, more architecture, more music and a larger part of a man's ethical and institutional life than any other one thing."

President Calvin Coolidge in a public address said, "Our government rests upon religion—It is from that source that we derive our reverence for truth and justice, for equity and liberty and for the rights of mankind."

### **The Church Is Indispensible**

Under certain conditions even the unsaved man can see its value. A man in his Gethsemane utters words that burn themselves into your memory in letters of fire.

The personal experiences of one's friends are sacred; sacred forever the events of the household, where grief and repentance lay healing hands, like angels upon a broken life.

Dr. Newell Dwight Hillis says, "I saw with my own eyes and heard with mine own ears and received a charge. The house was a mansion on an avenue and the man was approaching three score years and ten. Beside us was the coffin of his dead daughter. On the other side sat his chum, his closest friend. Suddenly the sorrowing man broke into speech and this was the substance of his soliloquy,—“There is nothing in these things. You and I have been living for a good time and success—We have gotten everything we could during the week—We have been good poker players on Saturday night—We have spent our Sundays in the automobile and driving, and in social pleasure. We have put the club and the bank first and my son has disgraced me with his shameful marriage, and my daughter is dead. I tell you, he said, using his friend's name, “there is only one place in which to bring up a family and that is in the Church of Jesus Christ—There is only one way to use Sunday for children and that is to take them to the church, but with money and wine and poker and pleasure all day Sunday and parties all Sunday night my family has been ruined—People do not know what the result of this kind of living will be until the end comes, but I know.”

Can we not learn a lesson from this unsaved worldly man's experience that will not only save us from many troubles, but save others and thus carry out the task presented by the vision that Jesus had for the New Testament Church?

Sometime ago an old friend of mine bought a new Ford Sedan. It looked like a real car, it had balloon tires, self starter, speedometer, windshield wiper, glass panels, electric lights, foot gas feeder, cloth upholstery, in fact, all the new things he could put into it. He said, "My but I enjoy it, my family is delighted with it." What about that old car you used to have which had to be started by cranking? It would stop anywhere even in a mudhole and no way to start it except to get out and crank it. The comforts of this car were very few. We have no use for that kind of car now.

The better equipped we are at home the better we are prepared for the tasks away from home, —the more will we want others to enjoy the better things in life.

The vision we have for the world tasks demands the best place possible for worship at home.

We can never command the Church and continue to worship in a poor building, which is out of date. Present day conditions demand a building which will meet the needs for the educational, social and the spiritual programs of the Church.

If we cannot command this Church we cannot command this city; we cannot command the Baptists of this state; we cannot command the Northern Baptist Convention.

As a congregation we need a vision of a world task that will command us to sacrifice for the Church, even to putting a new building first in the program of our physical needs; also to putting Jesus first in all our spiritual needs.

### **The New Testament Church Has a Passion for the Achievement of the Task**

What do we mean by a passion? Here it is expressed in the words of Jesus, "I lay down my life for the sheep"—for the Church. When Jesus was doing this He was bearing the sins of the world, your sins and my sins.

Passion means love, ardor, intense desire, as expressed in the terms of definition, but it is more than this. Livingstone had a passion for the black people of Africa. He penetrated the jungles at the risk of his life and finally died in their midst, that he might know their lives and teach them the way of salvation.

John Knox had a passion for the souls of the people of Scotland. This passion was expressed in his prayers for them from time to time until one day his passion overcame him as he was praying for the people of his native land, when he cried out, "O, God, give me Scotland or I die." God answered this prayer in that multitudes repented and were saved.

In a private conversation with Dr. J. R. Bailey, who had spent many years as a medical missionary in Assam, while making reference to his splen-

did family of six children and his wife said, "We go back to Assam in September but we leave the four oldest children in this country at Granville, Ohio, in order that they may be kept in school." He further said, "I scarcely dare to think of the time when wife and I are to separate from our children for a period of years, but we **must** go back—We are doing this for Christ's sake and the people of that heathen land." This is the passion as expressed by Jesus Christ in the New Testament Church.

Passion is the need of the hour—This passion is begotten by appropriation of the Word, so that it becomes the spirit of Jesus Christ in you.

Again this passion is begotten by prayer, agonizing prayer, prayer put into action for the needs of men.

My brother, my sister, have you a passion for the Church and its tasks? If you have a passion great is your joy in the Lord. If you have no passion for the Church your life is not right with God.

I beg of you to get a passion. You will not do much until you do, but you will do a lot that you ought not to do.

I saw a young mother the other day—her babe was just a week old. She said, "It is wonderful how much you can learn to love a baby in a week. I would not take a million dollars for her. All the world put at my feet could not pay me for my baby."



This is passion, God given passion. This ought to be the spirit of every Christian in relation to Jesus Christ and His Church.

Such a passion would build and equip our Churches to meet the needs of the hour. Such a passion would send missionaries to every race, nation and tongue in the world which have not the gospel. May we not get this passion and go forward to carry out the program of our Lord.

### **The New Testament Church Has a Personnel Dedicated and Devoted to Jesus Christ**

Without this personnel the cause of our Lord would have failed. I wish to introduce to you some men who have had much to do with the Church's success and place in the world. I would have you study first, Peter, John, James, Stephen, Philip, Paul and others.

These men in the New Testament gave the Church a prominent place among the people of the world. It is wonderful what influence good people have over you, pushing you out into the field of action and right living.

Since the days of the New Testament characters may we not call to mind John Huss who was burned at the stake because of his consecration to Jesus Christ?

Our attention is called to Jno. Wycliffe and what it cost him for his translations of the Scripture so the masses might read and be instructed in the Word of God.

These are only two of the many martyrs who loved Christ and His Church enough to give their lives.

Then in the ranks of our own beloved denomination we pay our highest respects to men like William Carey, Adoniram Judson, John Clough and many others who went to heathen lands at great sacrifice to establish the Church which Jesus planted in the world.

Again I would have you think of that long and distinguished list of great Baptists who have had a very prominent part in establishing the principles of the New Testament which make for our liberty and power in the world as a denomination. I refer to such men as Spurgeon, Clifford, Hovey, Broadus, Weston, Northup, Henson, Mullins, Truett and scores of others, until we take first place in numbers in the so-called Protestant denominations, although Baptists are not Protestants.

In the ranks of other denominations it is interesting to think of the Wesleys, Whitefield, Edwards, Simpson, Bashford, Beecher and many others who stood out as nation wide characters in influence, who loved the Church and labored for it.

Again we might add a list of laymen who have been distinguished because of their loyalty to the Master, such men as Washington, Garfield, McKinley, Bryan, Wilson, Hughes, and others who have made large contributions to the Church because they believed in her.

Then think of the simple, yet sincere lives among us, men and women here in our Church in whom we have the utmost confidence as to their sincerity and loyalty to the principles of the Word of God.

The fact of being a real Christian, sincerely following Jesus Christ and promoting His Church is the greatest distinction that anyone could enjoy.

I am glad that I have had thirty years with you as your pastor.

There have been many hardships, many sleepless nights, many days of intense anxiety, many years of patient toil, sowing the seed, gathering the harvest.

Success and defeat have been in the pathway. I have wanted to move faster than many of you have been willing to follow. I have made ventures and sacrifices in order to promote the cause as rapidly as possible. Some of these ventures have succeeded and some of them have failed. I need not detail or review, but they were for you.

We have a strong Church, a well organized body and a good people.

We have a good standing in the State, though much younger than the larger Churches. We are thirty-four years old. We rank as sixth in size of membership, being classed with Fifth Avenue, Huntington, Baptist Temple, Charleston, First Baptist Church, Clarksburg, and First Church, Parkersburg. Our membership is all resident with the exception of a small number.

I may never take another pastorate when my work is done as your pastor. I want to live here with you. I want the remainder of my days to command your respect and love, as a father his children. I have prayed and labored for the salvation of many of you—I have had the joyful privilege of baptizing many of you—you are my spiritual children. I have united in the bonds of holy matrimony many of this congregation—In many instances I have seen your families grow up and had the pleasure of baptizing, also of marrying many of them. I have said the last rites at the funeral of many of your loved ones.

Thirty-year pastorates are not experienced by very many pastors and congregations. It is an experience of which I am very proud. Had I my life to live over again I would seek to give it to one congregation, everything pointing to a great program for great results.

### **The New Testament Church Has a Program Adequate to Meet the Needs of the Times**

The Church in the beginning met the needs of Peter, the Apostle. It enabled him to preach in a five-minute sermon at Pentecost so that people were pricked (convicted) in their hearts and cried out, "Men and brethren, what shall we do?" Then Peter said unto them: "Repent and be baptized."

This same program was sufficient for John, the beloved disciple. This program was all that Paul needed. It was this same program that opened the eyes of Martin Luther, who appro-

priated Paul's statement, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ."

As Baptists we have followed this program. The New Testament is our rule of faith and practice. A great man not long ago said, "Give a man a New Testament and nothing else, whether he be heathen or civilized, and he will be a Baptist whether he calls himself that or not." The New Testament is a Baptist book. It is a great book for everybody.

The finest examples of Christians, as a rule, that the world has ever known, are to be found today, people that believe the Bible is the Word of God and living by the teachings of the New Testament as the order for Church life.

My earnest desire is, that this Church will not allow herself to become entangled with any present day foolishness and unbelief.

If she does, the time will come when sores like cancer will begin to eat at her vitals and sure death will follow.

What I have said about the Church I say about any single individual. The Church of the New Testament is of divine origin—she is built upon the eternal Rock of Ages, Jesus Christ.

"I love Thy Kingdom, Lord!  
The house of Thine abode,  
The Church, our blest Redeemer saved,  
With his own precious blood.

I love Thy Church, O God;  
Her walls before Thee stand,  
Dear as the apple of Thine eye,  
And graven on Thy hand.

For her my tears shall fall,  
For her my prayers ascend;  
To her my cares and toils be giv'n,  
Till toils and cares shall end!"

# **THE WIDOW'S FINANCES**

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## THE WIDOW'S FINANCES

FIRST KINGS 17:8 to 16

A POPULAR magazine has made a practice of giving brief biographies of men and women who began at the bottom of their profession or business and who by sheer pluck and determination rose to places of prominence and esteem. That these biographical sketches appeal to the American public is proven by the fact that the magazine in question boasts of a very large circulation.

The seventeenth chapter of First Kings records an interesting narrative which might be used as the basis of a short story or brief biography. The fact that the events recorded happened centuries ago need not detract from the fascination of the story. An appropriate title would be, "From Poverty to Plenty," or "The Secret of a Full Meal Barrel." Those few verses have a message for everyone, especially since what happened in the experience of the widow is typical of what anyone else in the whole wide world may expect if they will follow the laws revealed.

We do not know a great deal about this widow except that her finances were in desperate condition. She certainly was "up against it." So hemmed in was she by circumstances that she did not know which way to turn. There had

been a long dry spell in the land, due to the fact that the Prophet Elijah had prayed that there should not be any rain. Of course, the inevitable result of an extended drought was the failure of the crops. People in that section were entirely dependant upon the products of the soil. Consequently, when the crops failed a famine threatened. The more wealthy people undoubtedly were able to obtain food which was imported from other countries, but the widow of our story was in such desperate financial straits that she was unable to pay the price. The supply of food in her larder had dwindled until she had only a "handful of meal in a barrel and a little oil in a cruse,"—not a very rosy prospect for the poor woman and her healthy son, who, boy-like, must have had a good appetite.

It was at this time of dire need, when the pinch of the situation was keenly felt in the widow's home, that a strong, able-bodied, robust man walked in one day and asked for food and drink. The reception he received at the hands of the widow, her response to his request for food and the final outcome of the whole matter, form a very interesting study, for there is a parallel between the happenings of those days and the way in which God deals with His people today.

### **I. The Place of Blessing:**

The first point of interest in this story is that there is a prescribed place of blessing. God is

ever on the giving hand, but that giving is by no means promiscuous. It is according to specifications. Most Christians earnestly desire God's blessing but frequently fail to receive it for the simple reason that they are not in the place of blessing. An illiterate preacher once prayed, "Lord, bless them as is blessable." That was a homely but suggestive prayer. There is a great deal of practical philosophy and theology in it. It points out the important fact that God's blessing may be had only in God's specified place.

The Prophet Elijah received very explicit instructions from Jehovah concerning His movements and it was in the implicit obeying of these that blessing was to come, not only to himself but also to the widow and her son. **"And the word of the Lord came unto him saying, 'Get thee to Zarephath which belongeth to Zidon and dwell there: behold I have commanded a widow woman there to sustain thee.'**" There was nothing vague about those directions, nor should there be anything vague about obedience. That must be as implicit as the directions were explicit.

Previously God had said to Elijah, "Turn thee eastward and hide thyself by the Brook Cherith . . . . I have commanded the ravens to feed thee **there.**" Now, it is possible that the prophet may have reasoned thus: "What consummate foolishness! The Brook Jabbok affords a better resting place than does Cherith; its waters are fresher, and it is not so difficult to reach. I'll

go yonder to Jabbok and hide from Ahab's wrath." That would have been human, to say the least. Yet, had he gone to Jabbok or any other brook but Cherith, there would have been no ravens nor would there have been the desired sustenance. He might have travelled the country over, keeping away from the prescribed brook with the calamitous and dire result that he, would have perished. His well-being depended upon his obedience to God's commands.

A chemist knows that there are certain acids which may be combined to obtain a given result; let him vary the formula just a little and there will be disaster. It is said that the New York Central railway maintains a corps of experts in the shops where its cars are built and its steel rails are made. These experts insist on the proper admixture of iron and alloys in the casting of the steel, so that there shall be the proper strength. Just so, God has prescribed certain conditions which must be met before blessing and prosperity can come into our lives. It is foolish to believe that these conditions may be set aside or ignored and that sincerity be substituted for implicit obedience. If the divine blessing and the divine smile of approval are desired, the divine instructions must be obeyed minutely. God's providence will be in God's place and no other.

## II. A Humiliating Request:

May we not wonder what Elijah's reaction was to the command that he thrust himself upon the mercy and good will of a poor widow,—not as a transient guest, but as a permanent boarder, for the Lord had said, "dwell there." Most red-blooded men have a robust sense of the fitness of things which rebels at the idea of begging a meal from one so helpless and so needy. It would be neither surprising nor disappointing to learn that at first the prophet murmured and protested. It would be only natural for him to hesitate long and question the advisability of throwing himself upon the poor widow's hospitality.

Perhaps Elijah reasoned something like this: "What good can possibly come from it? Why should I, able-bodied and strong, be put to the necessity of asking a poor, defenseless widow to take me on as a permanent boarder? Is God in such straitened circumstances that He is dependant upon the gifts of this poor woman for the support of His prophet?"

Elijah's question is a twentieth century question. Have we not frequently heard it asked whether the poor, who can barely make ends meet, should be urged to contribute to the Lord's work? Here's a poor widow, whose only means of support is the meagre income she receives from taking in a number of washings each week. She is scarcely able to buy food and clothing.

Surely it would be only charitable to tell her that the church does not require anything in a financial way from her; that because of her poverty she need not contribute to the support of the Lord's work. Yet, if we study the law given by Moses we do not find that the poor were entirely exempted from giving. All were required to give to the support of the priest and the sanctuary. More than that, in the New Testament we are told that it is more blessed to give than to receive. If this be true, should this blessing be limited only to those who are in a position to give? Should the poor be denied the rich blessing which comes from giving in the proper spirit? Nay, verily! They, too, are to know the blessedness which comes from obedience in the matter of giving. Those who give when they cannot spare it experience greater satisfaction than those who give of their abundance, for there is more of the spirit of sacrifice in it.

### **III. Willingness In Face Of Plenty:**

When the prophet reached the widow's humble and unpretentious home, he found her in the back yard gathering a few sticks of wood from the brush with which to build a fire. After the customary greeting, Elijah who had been walking quite a distance in the heat said, "Fetch me, I pray thee, a little water in a vessel." To this first request there was a ready and hearty response. He had asked for water and there was

plenty of that for the stream in the mountain had not yet been affected by the extended drought.

With springing step and glad heart the woman turned to go to the brook. It was a great pleasure to be able to serve this man in need, even if the gift was only a drink of cold water. It may be that she knew that "e'en he who a drink of cold water bestows in His name, shall not lose his reward." She was not pressed for time and there was water in abundance. The stranger should have all he needed to quench his thirst.

Truly, human nature has changed very little in the nearly three thousand years which have passed since this widow showed her willingness to give a drink of cold water to a thirsty wayfarer. There are few people in this land who are too greedy to give a drink of water when there is an abundance; or who are too tight to toss a dime into the cup of a beggar on the sidewalk on pay day. There is just enough sympathy in most of us to part with a dollar when the roll of bills is quite large and the missionary appeal is touching. Yes, most of us are willing to give half an hour or an hour of our time when nothing else is pressing. Human it is, indeed, to give a little when for the moment there seems to be an abundance. That's just what most of the people did in the temple that day when our Lord sat over against the treasury. But that is not what that widow did whom our Lord commended.

#### IV. A Natural Hesitancy:

While she was going on her mission of service, Elijah again called to her. This time he said, "Bring me, I pray thee, a morsel of bread in thine hand." The poor woman stopped suddenly; the spring went out of her feet, the smile disappeared from her face and the light fled from her eyes. Give him bread? How she would like to do just that thing! Honestly and sincerely, but with a heavy heart she said, "As the Lord thy God liveth I have not a cake, but a handful of meal in a barrel and a little oil in a cruse." No exaggeration there, just a brief recital of the facts as they actually were. A handful of meal and a little oil,—that was the extent of her food supply.

Willing to give a drink of water because there was an unlimited supply; unwilling to give bread because her supply was very limited. In this she was doing only what most people in her position would do. In fact, that is what most Christians are doing all the while. And that is one of the many reasons why their lives are so dry and barren. That is man's way, but certainly it is not God's way. God's ways are much different from man's.

Notice what loomed largest in her mind. She told the man of God that she was about to make a lunch for her son and herself with the remaining meal and oil. After that they were going to lie down and die. The mother instinct was pre-



sent. She thought of her son's hunger and of her own. She was so human and so twentieth century in her conduct that she put her own interests first. That's the same principle which is in operation in the lives of ninety-five per cent of the Christians of the world. Self first, others afterward. When the salary check comes at the end of the week or at the end of the month, husband and wife sit down and figure something like this:

So much for rent or taxes.

So much for groceries and provisions.

So much for light and water.

So much for lodge and club dues.

So much for insurance.

So much for tobacco and theatres.

**Then, if there is any left—that is for  
the Lord who bought us,—the crumbs  
from the table.**

Is it not strange, indeed, that good church members are willing to incur definite obligations in everything except the Lord's work? They will pledge themselves to pay so much a month on a washing machine, a set of books or a Victrola, but they say they cannot afford to make a definite pledge to the church for they do not know whether they will have the money. As if to say that washing machines and Victrolas are more deserving than the Lord's great work. The person who refuses to make a definite pledge to the Lord has not learned to love Him and is far from loving with all his heart.

## V. The Divine Plan:

Fortunate it was indeed that the prophet did not heed her protest and leave her. Had he done this she would have missed the greatest blessing that ever came into her life. Undoubtedly she would have died, just as she had expected to do. But God wanted her faith in Him to be strengthened; He wanted an opportunity of proving His power. He wanted this poor widow woman to know that He could "supply all her needs according to His riches in glory." So Elijah repeated his request, but in a different form, "Make me thereof a little cake **FIRST** and bring it to me; and **THEREAFTER** for thee and thy son."

How strangely like the words of the Master. Here, during the rule of the kings, centuries before Christ came, is the New Testament order, for Jesus said, "Seek ye **FIRST** the kingdom of God and his righteousness and all these things shall be added unto you." That's the divine plan. God first, ourselves afterward. If you would know real prosperity then first things must be first.

When we turn to the New Testament, we find that Jesus did not reckon a single gift by its actual value. He measured it by its cost to the soul which offered it. A dollar is not always a dollar from His viewpoint. A dollar from a millionaire is insignificant; two mites from a poor widow are a fortune. "Jesus measures a gift by

its cost to the giver. Those who give of their abundance and do not forego any luxury or comfort are not rewarded as are those who give liberally of that which they seem to need for themselves." Someone has said, "It is sacrilege to offer to God something which costs nothing, because it makes it appear as if you think God is worth nothing. Your gift evidences your love for God. God looks for the giving at His altar of something which costs."

Is it not true that the things which we can spare carry no blood; the things which we can ill spare carry part of ourselves and are alive? It is the half hour that we can't spare for which the Master is hungry. A school teacher teaches all week; is it too much to ask her to teach in the Bible school, too? Ah, just because it would cost something it would tell tremendously in the treasury of eternity. "It is what you can't spare that carries the mark of Calvary. It is when our giving, whether of time, money or strength touches the quick that it becomes vital and we share the travail of the Lord Jesus." When Jesus sat over against the treasury and saw the widow put into the box "all her living,"—and that was only two mites—he said that she had given more than the combined offerings of all the others.

The story is told of a beggar who sat by the wayside. One day the king passed and the beggar presented his cup. Jestingly the king said, "What givest thou me?" The beggar picked

out the least, the tiniest grain of corn from his cup and gave it to the king. That night when the beggar returned home, he found one grain of gold just the size of the grain of corn he had given to the king. Then he cried bitterly and wished he had given more.

### **VI. God Not Impoverished:**

Christendom at large has forgotten, if, indeed, it ever knew the real divine purpose in the matter of Christian stewardship. Christians are not urged to give because the Almighty needs their paltry offerings for the upkeep of His work. God is not impoverished. He is still the owner of the world's gold and silver and the cattle upon the thousand hills. By one stroke of His omnipotence He could pay off every church mortgage in America and fill the church coffers to overflowing. Someone will ask, "Why, then, does He not do it, since there seems to be such dire need in all our churches?" The answer is simple. If God paid all church expenses He would ruin all Christians.

A writer on stewardship has said, "Not only do men make money, but money makes men." To which we may add, "Tell me what a man does with his money and I will tell you what kind of a man he is." Men usually pay for that in which they are interested and if they love very much they will pay much. God asks them to give sacrificially, to give until it hurts, not because He needs the money, but so that men in

giving may develop Christian character,—so they may become more God-like. “God so loved that he gave.” By sacrificial giving we become like Him Who loved us and gave Himself for us.

Further, God wants us to give when we cannot afford it so that He will have an opportunity to show His miraculous power in providing for His children. The Bible plainly declares that “all that is not of faith is sin.” We walk by faith and not by sight. We give what we cannot afford and then God adds unto us the things we need. Thus He demonstrates His power. It is absolutely guaranteed that “My God shall supply all your needs according to His riches in glory by Christ Jesus.”

### VII. Abundance Of Supply:

Did the widow suffer because she ministered to the need of the prophet? Most assuredly not! “And she went and did according to the saying of Elijah, and she and he and her house did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail.” Does not our Bible say, “Give and it shall be given unto you, good measure, pressed down and overflowing.” “Prove me now, herewith, saith the Lord of Hosts if I shall not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it.”

“Give of your best to the Master.” “Seek first the kingdom of heaven and His righteousness and all these things shall be added unto you.”



# THE KING'S FERRYBOAT

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## THE KING'S FERRYBOAT

II SAMUEL 19:18

**"And there went over a ferryboat to carry the King's household, and to do what he thought good."**

RIVERS have ever been the themes of poets, and the subjects of artists, as well as giving the historian the facts to record of wonderful incidents that have occurred on their banks. The River Jordan had seen some wonderful sights. The thought of rivers brings to mind the ferryboat by which rivers are crossed, rivers that mark the boundaries between states and often nations, sometimes wide and deep, that sweep on with majestic beauty. In these days of bridges and modern means of travel we are apt to forget the great importance of rivers as a means of communication in the years gone by.

Yet rivers are coming again into their own. It was only just recently, that the newspapers claimed that the Ohio and the Kanawha Rivers were coming back again, to their glory of former days, through lines of steamers that it was proposed to navigate upon them. Many a night in boyhood days has the writer stood upon the deck of the ferryboat and watched the sky line of the great city of New York with its myriads

of light and towering buildings, and even though years and long distance separate, the inspirations of those hours have never been forgotten.

Could I take you along the banks of the Kanawha or the Elk River of West Virginia tonight and have the incidents of life come out of the past, what stories of the days of the Indian and his birch bark canoe, what tales of love and hate, might be lived again in fancy. It reminds one of the days in sailing down the majestic Hudson of the Empire State, what wonderful things of history are brought back again to mind. Here is Tarrytown the home of that arch traitor Benedict Arnold, and there "Sleepy Hollow" with its legend of Rip Van Winkle. The same stories in greater or lesser degree might be found on the banks of any river.

If you were standing in the land of Palestine looking up at snow capped Mt. Hermon you would see in the snow white picture a black gap. It is the cave out of which the source of the Jordan River comes and as the crow flies, it is forty miles from snow Capped Hermon to the torrid plains of Jericho. What wonderful scenes, what sacred history is written from the incidents that occurred both in the river and on its banks. There are twelve stones in the river representing the twelve tribes of Israel which crossed it bearing the Ark. It was along its banks that John the Baptist preached, "Repent ye, for the Kingdom of heaven is at hand." It was down the banks to the river that Jesus came

to be baptized of John. It was here that the Triune God witnessed to the baptism of God's only Son; God in the voice, "This is my beloved Son," the Son in the water, and the Dove, symbol of the Holy Spirit. John said, "I was told upon whom I saw the Spirit of God rest, He was the Son of God."

We want to go farther back than the days of the New Testament story, back to those days when David was the storm center of Israel's history and the story centers about the time when David was coming back home. Only yesterday the populace cried, "Long live King Absalom," but Absalom was dead, and today they cry, "Long live King David." Everything that could be done was being done to make his return a memorable one. All Judah and Gilgal turned out to welcome the returning King. They had made provision for a ferryboat to carry the king over the River Jordan in state. This is the only time the word is used in the Bible and is used in connection with this happy return of David to Kingship and glory in Jerusalem, the city of the King.

Life is a Pilgrimage: I have heard the older people sing "Gliding down the Stream of Time." We often talk about folks standing on the "brink of life." As we go down "life's pilgrimage" there in the pathway are rivers deep, and dark, and wide with their rushing torrents that must be crossed, and I thank God that He has made provision for crossing these streams. Is He not

as merciful as man who has made bridges and provided ferryboats to cross rivers? So in my fancy, as I walked along life's pilgrimage I have come to a river crossing my pathway its currents running swift and strong and its waters dark and forbidding. I have gone to the ferryman and asked, "Please sir, what river is this?" "IT IS THE RIVER OF CONDEMNATION" he replies. Then there came that one incident that marred the happiness of David's return. Shimei, who had built his hopes on Absalom's kingdom, Shimei who in the days of David's need, not only refused to support him, but became a base and wicked traitor; he linked up his fortunes with Absalom, and now Absalom was dead.

He knew he would be condemned, and that the condemnation was just. Those people were out to make David king as we are out to make Jesus Christ the King of Kings. What could Shimei do? Condemnation was upon him, and he did the only thing anyone could do. He cried to David, "I have sinned." If ever David loomed up big and showed the stamp of his character it was when he might have crushed and punished, but he said "I forgive you." There is one greater than David who stands ready to forgive you, but you say, "I am not condemned, I will wait until I come to the river of condemnation and then perhaps I can cross it." But God says in His word, "He that believeth is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the

only begotten Son of God." (John 3:18.)

Why the condemnation? Simply unbelief, and that is the only sin that can damn an immortal soul. You say, "Not I" but I read in God's Word: "All we like sheep have gone astray," again, "All have sinned and come short of the glory of God," and in I John 1:8, "If we say we have no sin we deceive ourselves, and the truth is not in us." Then if we have sinned we are under condemnation. If we have not put that sin on the Lord Jesus Christ, we stand before God this moment as condemned men or women awaiting the execution of the sentence. There is only **one standard** and that is God's and we cannot change it.

I can illustrate better than I can argue. Suppose President Coolidge should have a great sign put up in the postoffices saying, "I want a man for a certain position and the salary is \$8,000 a year. That man must meet certain requirements and one of the requirements is that he must be six feet two inches tall." You would all be stretching and trying to make yourselves taller so as to get that job. You would go to some politician and say, "I am a good Republican and I want that job. I think I am 6'2" tall." The inspector comes around and you go up and tell him that you meet every requirement necessary and that you want the position. You say to yourself that you have it all buttoned up in your vest pocket and that no one else need come around and apply, as you meet every re-

quirement. Then the inspector measures you and you measure just 6'1½". You say, "I measured myself and I measured 6'2"," but the inspector answers, "But you must measure by U. S. standard measurements." Then another fellow comes along and he says he knows he measures 6'2". They measured him and find he measures 6'1⅞". He says, "Oh, forget about that ⅛"," but the inspector says that he must meet the standard measurements. "I have \$200 here; an eighth of an inch shouldn't make much difference." But the inspector replied, "It makes just the difference that you are ⅛" too short." There were men during the war who wanted to get into the army, but they couldn't because they did not come up to the standards. Unless you come up to God's standards you are condemned. "Except a man be born again, he cannot see the kingdom of God." That is God's standard, the NEW BIRTH.

Unless you come up to the standards, you are lost. You will need Jesus to carry you over the river of condemnation.

They tell the story that in the days when the Czar had his empire in Russia that many of his men had gotten into gambling and some were in danger of ruin. So he ruled that if anyone gambled for a greater obligation than he could meet that he must go into exile in Siberia. Did you ever read about the gypsum mines in Siberia and the story of how men and women of culture were banished up there by the Czar and left

their blood tracks in the snow of the frozen North? One of the Czar's favorite officers sat in his office one day and he had a sheet of paper before him, making a computation of the figures. They were gambling debts and he could not pay them. He knew it meant exile away from his home, his wife and children, in the miserable mines of Siberia. After a while he fell asleep and he had visions of Siberia and the awfulness of his fate. Soon the door of his office opened and in walked the Czar. He walked down the room to the table where the officer was sitting and sleeping, as he looked over his shoulder at the sheet of paper. He saw that the amount was enormous and he knew that the man could not pay it, but he loved him, and didn't want to send him into exile so he wrote across the paper, "I will pay it," and signed his name at the bottom, then went out and closed the door. Some time afterward the officer awakened as if from a bad dream. It seemed as if the night had gone, and yet something seemed to be clinging to him. Then he looked at the paper and saw the name of the Czar at the bottom and that debt was paid. He had been liberated. He cried, "I am free; the Czar paid my debt." You who are under condemnation and your debts are too heavy to pay, will wonder who will pay for you?

"There is a fountain filled with blood  
Drawn from Immanuel's veins  
And sinners plunged beneath that flood  
Lose all their guilty stains."

For Jesus Christ paid the debt for us and He will carry us over the river of condemnation. "If we confess our sins He is faithful and just to forgive us of our sins and to cleanse us from all unrighteousness." This is the record that God has given us eternal life: "He that hath the Son of God hath eternal life. There is therefore now no condemnation to them who are in Christ Jesus." And blessed be the name of God, the devil has no strings on a man when he is saved in Christ Jesus. Too many people in this world are looking for somebody's else experience instead of their own!

As I continued down Life's Pilgrimage I stoped as I found another river, stronger, deeper, wider than the first. I asked the ferryman, "What is the name of this river running so swiftly and carrying everything before it?" He replied, "THAT IS THE RIVER OF NEEDS." How our needs come before us, physical, mental, and spiritual needs. We think about the needs of our everyday life. You may be in the joy of health and wealth this hour, but there will come a time when our friends will shake their heads and say, "We have done all that human power can do." Then you will need God. There is not a physical need that God has not supplied: air, sunshine, seedtime, and harvest. In the former days when they used to burn lard oil, and sperm oil, people would say, "What will we do when the 'oil' gives out?" But the tallow dip and the "oil" gave out and men one day dug in the



ground and there spurted out "coal oil." Then gas came, and one day God told a man if he would take light out of the sun he would have a better light. They brought electricity on the wire, and now you push a button and your light is like the noon-day sun.

Thank God, He supplies our spiritual needs, and Jesus Christ became "poor that we in His poverty might become rich." "I am the Child of a King." He supplies "all our need according to riches in glory in Christ Jesus." By pushing the button of prayer, "All things are yours."

"All things work together for good to them who love God, to them who are called according to His purpose" (Rom. 8:28); yes, ALL THINGS. What are things you may ask. Let us say: Trials, Hatred, Infirmities, Necessities, Greed, Sorrows,—T-H-I-N-G-S, all in God's plan for you. He will in Christ Jesus carry you over the river of need. Needs, He did not say luxuries. Some people have been asking God for an automobile and received a wheel barrow. Why? God knows what they need. Some people are asking God for cake, when they need bread. He will supply our needs, but He said nothing about luxuries. I will trust God for I tell you, I would rather limp to heaven with God, than to ride in a limousine to hell with the devil.

I knew the story of an old seaman who lived up in the attic of an old residence in New York City. In a land of plenty he died of starvation. Sick and hungry he died alone. After his death

they found among other things an old chest such as seamen used long ago, given him by an old sea captain friend. They took the chest to the office of the city authorities, and when they looked into its contents they found the logs of sailing vessels, old diaries, and other papers, but nothing of value. Then later they were rummaging around and accidentally they touched a spring when the bottom slid back, and revealed in the bottom of the chest a large number of gold coins. There was plenty to have bought food for the old seaman for years. He died of hunger and starvation when plenty was within reach, had he searched for it. That is what God is doing for us, in His Word there is enough to keep you from starvation if you search for it.

Then as the journey continued, I came to a river raging in its torrential force; "Tell me what river is this?" I asked of a ferryman standing close by. "THIS IS THE RIVER OF TROUBLE," came the reply. "Man is born to trouble, as the sparks fly upward" so says the Book—trouble financial, physical, and mental, more imaginary than real and yet so real that it brings its problems in this complex civilization in which we live. We have relied so much upon human help that we are prone to forget that we should "cast all our care upon Him." We have forgotten God as our Father and neglected to call Him, Father.

Margaret Bottome, the founder of the King's Daughters had a chum, and they went through prep school and through college together and on

the day of their graduation they agreed that they would never forget each other. Years passed by and they kept up their correspondence wherever they were. Then one day it stopped. Margaret never could understand why her chum stopped writing to her, and she tried to locate her and then one day as she was walking through the streets of New York, she saw a woman standing at a window of a house across the street. She said, "That is my chum—and her hair is white!" She went across and rang the bell and asked to see her friend. She was admitted into the reception room and soon she heard a footfall and there stood her friend. It was not a moment until they were in each other's arms. Margaret then asked her why she stopped writing to her. She said, "Margaret, if you only knew!" Then she walked across the room and opened the folding doors, there on an invalid's bed was the form of a babe with the face of a man. Then she said, "Margaret, for twenty years no hand has fed that mouth but mine; for twenty years no hands have lifted that body but mine; for twenty years I have given my life for my only child and he has never known his mother. I would give twenty years more in solitude and service if I thought my boy would look up into my face and say, "Mother." Margaret said to her, "My child, you have suffered enough."

There are men and women whom God has fed and clothed, twenty, thirty, fifty, yea, even seventy and eighty years, who have never looked

into His face and called Him "Father." If there could be such a thing as an anxious God, He is anxious for the men and women whom He has cared for, and who have never said "FATHER." For some of you He will do it for years to come in the hopes that you will call Him "Father," but if you do not, some day He will shut the door, and shut you out. God alone can carry you over the river of trouble. He will do it if you will let Him.

She married in the town where I was living—a fine husband and they were very happy. A little boy came to the home, and lived about four years and then God took him. Carrie's voice went up and she cursed God and said no God of love would cause her such sorrow. Her sorrow was so keen and so deep that she moved right next to the cemetery and she would spend most of her time by that grave. God never gave her another child. Friends who were in the habit of visiting her nearly always found her at the grave of her little boy. Then one day they came and found her arranging the flowers and as they spoke she turned to them with a smile upon her face. "What is the change?" they asked and she replied, "Jesus is carrying me over the river of trouble. Jesus took my boy, and some day I am going to be with Him." What memories come back to you as you look at that little dress, those little shoes. Who took you over the river of trouble? Have you told others that Jesus carried you over that river of trouble? Thank God,

He is able through Jesus Christ to carry us over that raging river of trouble.

There is a river we all must cross and as I came to its dark, forbidding stream as it rushed hurriedly on, I knew its name; I needed not to ask. IT IS THE RIVER OF DEATH: Every soul must cross it. Some day the black camel (as the Arabs say) will come down the street and stop at your door. The driver will say, "COME," and you will go. He will carry you down to the river of death. God help and pity you if you are outside of Jesus Christ when he comes to you. "Yea, though I walk through the valley of the shadow of death."—Some preachers talk about the "dark valley of death." It does not say that in the Book for the Christian. It is the "valley of the shadow of death." You cannot have a shadow without light. Christ is the Light and death is the shadow that is cast, and we walk through the shadow. Isn't it wonderful? If you are in Christ Jesus it is only a shadow; death loses its darkness in the light of His glory.

One New Year's morning in the city of Brooklyn, New York, the evangelist and his party went to sing carols before the home of that great preacher the late Theodore Cuyler. He came out and greeting them said, "Go up the street and sing for Mr. Sankey," and then directed them to the Sankey residence.

The party commenced the singing of some of the familiar gospel hymns of long ago, when the

window opened and a white capped nurse put her head out, and asked that they come upstairs. There on the bed lay that prince of singers, Ira D. Sankey, blind and dying. He put out a white hand in greeting, lying there, that man that sang some years before "The Ninety and Nine" as I have never heard it sung since. The man who moved the world with sacred song and revolutionized the singing of our songs of grace. The singer of the party asked, "Would you like to have me sing, Mr. Sankey?" "Yes," was the reply. "What shall I sing?" That blind and helpless singer said, "Sing, 'There will be no dark valley when Jesus comes to carry His loved ones home'..." Thank God, that is true, everlastingly true.

Jesus can carry you over the river of death. He, so to speak, is the ferryboat—Jesus Christ, God's Son. He will take you over the river of condemnation, the river of needs, and of trouble. He will carry you over the river of death. If you will but sign the declaration of independence from the power of Satan and accept Jesus. Yes, He will care for you and keep you forever, if you will trust Him.

# THE MAN OF GALILEE

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## THE MAN OF GALILEE,—CHRIST JESUS

LUKE 8:21

**“What manner of man is this?”**

**A**S I WRITE this message, I am seated alone in a quiet and secluded spot on the banks of the beautiful Elk River, with no audible sound of human voice near but for an occasional song of the birds and the continual, mingled and merry voices from the waters as they fall over an old deserted mill-dam; were it not for these, profound silence would reign. No lovelier spot can be found among the “Templed Hills of West Virginia.” It was the custom of our Lord to be alone with His Father in communion and prayer; especially when He was to enter upon some great mission of mercy and service. As I look out over the clear waters, I am thinking of a scene on blue Galilee. 'Twas a quiet night. Not a ripple was heard on the lake. The stars shone out in their brightness, and cast their reflections in the still waters at the feet of the Christ and His friends. Wearied with the day of service for others, I hear Him say to His disciples, “Let us cross over to the other side of the lake.” So they set sail. During the passage He fell asleep, and there came down a squall of wind on the Lake, so that the boat began to fill and they were in deadly peril. So

they came and woke Him, crying, "Rabbi, Rabbi, we are drowning!" Then He roused Himself and rebuked the wind, the surging of the waters, and they ceased and there was a calm. He turned to the astonished disciples and spoke saying, "Where is your faith?" But they were filled with terror and amazement, and said to one another, "What manner of man is this, for He gives orders both to wind and waves, and they obey Him?" Mankind, today, is asking this question with deeper seriousness than ever before. Spiritual storms have arisen and the faith of the church has been shaken. The world has lost sight of the Master of the wind and the wave and their minds have been engrossed in material things. "Why such lack of faith?" He is the Master-Man of the Universe—the Wonder of the Ages. The Christ of yesterday, is the Christ of today, and will be our only hope tomorrow and forever. He is not only a mystery and a miracle, but a prophecy and a promise. Let us walk together along the shores of His unfathomable sea of wonder, love and power, and gather a few unimpeachable evidences of the mystery of the God-man.

### **I. He was the Superior Man of Yesterday.**

Man has accomplished much, for which we are glad. From all the ages past he has heard the voice of destiny call to him from the unknown

vasts. His brain has wrought all but the miraculous. A flash out in the night and he leaps leagues of snarling seas, surpassing the dreams of man. His wings of canvass beat the air, he tracks the eagle in the sky, and adds new human paths. He turns the dial and voices speak to him from over the seas. He has harnessed the lightnings and bids them do the work of the servant. With aided vision he has called upon the blue depths of the sky to reveal to him its secrets. He has controlled the onward march of death in man and added decades to human life. But Jesus Christ has done infinitely more for the good of man than all the accomplishments of men of all ages. No one else appearing in human flesh has ever been like Him.

Suppose, that long before Washington was born, men had prophesied that there would be such an one come to earth who would be named Washington,—“The Father of His Country,” “The first in war, first in peace and first in the hearts of his countrymen.” Suppose Shakespeare, Homer, Milton and other great men would have written about his coming, giving time, place and manner of his advent; also the events of his life, the manner of his death and his dying words. Yet this is exactly the condition of things found in the Bible concerning the Christ. Listen to the testimony of witnesses in ages past. God’s promise to Abraham 1900 years before Christ’s advent, was, “In thy seed shall all the families of the earth be blest.” Jacob said, “The sceptre

shall not depart from Judah, until Shiloh come." David saw Him in prophetic vision when he sang, "Lift up your heads, oh ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in." Isaiah is thrilled with the thought of his coming presence when he exclaimed, "Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel," and again, "Unto us a child is born, unto us a son is given, and his name shall be called Wonderful, Counsellor, The Mighty God, the Everlasting Father, The Prince of Peace. Of the increase of his government there shall be no end." Zachariah enthusiastically declares that, "His dominion shall be from sea to sea and from the rivers to the ends of the earth." Malachi writes to a people who had failed in righteousness, "Unto you, shall the Sun of Righteousness arise, with healing in his wings." Hear the angels' happy message to the lowly shepherds, "Behold, I bring you glad tidings of great joy, which shall be to all people; for this day is born in the city of David a Saviour which is Christ the Lord." And again hear the chorus by a multitude of angels praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men." Simeon, a just and devout man, had waited for the consolation of Israel; unto whom the Holy Spirit had said that he should not see death, before he had seen the Lord Christ; now the long waiting was over. He took the young child in his arms and blessed God say-

ing, "Lord, now let thy servant depart in peace, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and a glory of thy people Israel."

These are only a few of the many witnesses bearing testimony concerning this Wonderful personage. Centuries had passed and men watched and waited for His coming. They looked for Him in kings' palaces, and He was not there. They called the roll of the mighty conquerors and He did not answer. They looked for Him in robes of imperial power and He was not found. They searched among the lowly peasantry and behold they found Him in a manger. It was not by chance that Christ was born in a stable. Here where no decorations or perfume can hide the odor of the filth, Jesus—the World's Masterman, appeared one night, born of a stainless virgin, possessed only with innocence. Yet, heaven regarded the spot in the manifestation of the star, like the comet, and the angels' song. How marvelous! How wonderful! This cannot be the result of accident or collusion. Nothing like it has ever been known before. Beloved, let us accept the testimony of these many witnesses and feel that God has condescended to men of low estate; that through the advent of the God-man, Christ Jesus, we can have companionship with the Father. Rejoice for God has come to dwell with men, that we might claim nativity in the skies.

Let us inquire of those who were associated with Him while in the flesh on earth, as to His character. Pilate said, "I find no fault in Him." Thomas declared His deity when he exclaimed, "My Lord, and my God!" John begins his message by saying, "In the beginning was the Word, and the Word was with God, and the Word was God, the same was in the beginning with God, . . . and the Word was made flesh, and dwelt among us, full of grace and truth." Ask the two disciples who journeyed with Him from Jerusalem to Emmaus, they exclaimed, "Did not our hearts burn within us as we talked with Him by the way!" Inquire of Bartimeus, who once was blind; tell us what you know about Jesus. I hear him say, "All physicians failed me. I was told that Jesus of Nazareth was passing by and I cried, 'Oh Thou Son of David, have mercy upon me!' He heard my cry and touched me and made me whole, thank God, I see! I see!"

Let us ask for the testimony of the men of later ages who have found Him to be the greatest friend. Napoleon said, "Every thing about Jesus amazes me. There is no possible comparison between Him and any other being in the world. Alexander, Caesar, Charlemagne, and I founded empires upon force. Jesus Christ founded His empire upon love. And at this hour millions would die for Him. His only aim is the spiritual perfection of individuals, purity of conscience, and the salvation of the soul. I am at St. Helena, chained upon this rock. Soon I shall

be in my grave and my dead body shall be food for worms. I, whom the world calls Great Napoleon! It was not so with Jesus Christ. Time can never exhaust His power or put a limit to its range. Wonderful! Across the chasm of eighteen-hundred years His empire of love has gone and yet it is ever increasing."

Spurgeon, whose heart was like a troubled sea, tempest tossed, needed a friend to relieve his troubled soul. He cried—in the words of John Newton—

"I saw one hanging on a tree,  
In agonies and blood,  
Who fixed His languid eyes on me,  
As near his cross I stood.

My conscience felt and owned the guilt;  
It plunged me in despair;  
I saw my sins His blood had spilt,  
And helped to nail Him there.

A second look He gave, which said,  
'I freely all forgive;  
This blood is for thy ransom paid;  
I die that thou mayest live.' "

Cowper, exclaims, "One view of Jesus as He is, will strike sin forever dead."

Newton, who was the slave of slaves to sin, sings—

“Amazing grace! How sweet the sound,  
That saved a wretch like me!  
I once was lost, but now am found,  
Was blind, but now I see.”

Wonderful character: it knows no limitation. He is holy and righteous; good and faithful; true and just; pure and sinless; resisting temptation; forgiving and full of mercy. While He was perfectly human, He was the perfect human being—God’s ideal man. It is enough to say that all the character of the fullness of God, the Father, is found in His Son, Jesus Christ. No infidel has ever found a blemish in His life. A gifted Roman has said of Him, “His beauty is eternal, and His reign will never end.” Ye who sit in darkness and doubt, look up, for

“His cross, His manger and His throne,  
Are big with wonders, yet unknown.”

## II. Jesus Christ is the Superior Man of Today

In matters of religion, all other leaders sink into insignificance. Read the ethics and morals of the Koran or the Vedas, or the sacred books of Confucius to a dying man and it would be to him as sounding brass and tinkling symbols. I would not want to rest my dying head upon that pillow of “Ifs” from Mohammed or Confucius. The religion of Jesus Christ is a religion of power, and its centre is found at the cross. He laid down His life for the sins of the



world. Died an ignominious and shameful death. Redeemed mankind with the price of His own blood. "For without the shedding of blood there is no remission." No other religious leader can claim such power. The world's great need today is to climb up Golgotha once more and hear the throb of the broken heart of the Christ.

Our nation has made rapid progress, because, the Prince of Peace has led us on. With Him as our leader in religion, the road of life beckons us upward toward a series of ascending climaxes. If there is something wrong with the home, religion has died out there. If there is something wrong with society, we have lost the path to the cross. If there are conditions in the church that should not exist,—Oh friend, come back to Calvary. Is there lack of faith, because the storm of sin is raging? None ever trusted in Him and perished.

Let us ask men and women of today who have found Jesus precious to them, to testify. In Chicago, 1927, I listened to the testimonies of the outgoing missionaries to the foreign fields. Rev. Martin D. Farnum said, "I go to Japan because I know a Christ who loves me, and who loves my Japanese brothers, but my Japanese brothers do not know Him as a Saviour." Rev. Henry Brown said, "I go to dark Africa. Africa is calling me, I must preach Christ crucified because I know that He has saved me. I would not surrender my opportunity to do this for anything that could be offered me." Dr. Sheldon

Downs, said, "I go to India to preach and heal the sick and to carry the gospel of love, because I have experienced Christ's love in my heart." Mr. and Mrs. Frederick Leasure, who were to leave three little children in America to go to the Congo in Africa said, "Africa is calling us. Our hearts are already there. What Christ has done for us, we can do for all the natives of Africa." Mrs. Paul Braisted who stood beside her husband as a volunteer said, "Two facts are ever before us; 800,000,000 people of India who need the love of Christ and an empty cross proving that our Saviour lives. We can say—

'I have not much to give Thee, Lord,  
For that great love that made Thee mine;  
I have not much to give Thee, Lord,  
But all I have is Thine.' "

Who would dare say that Christ has not committed His spirit to men. Many have given up father, mother, children and friends and all that is dear for Christ. The height, depth, length and breadth of His love, mercy and power is incomprehensible.

He is an ever living presence. He says, "Lo I am with you always." He is a living, dominating and inspiring presence. If I stop talking and listen, He is ever by my side. If I return from my wanderings and fall at His feet, He whispers His love to me. If I am chased by the demons of despair and doubt, and my soul is

sunk in gloom, "His name dispells my every fear."

Again His supremacy may be seen today in His power to save. He was promised as "a hiding place from the wind, a cover from the tempest, the shadow of a great rock in a weary land." He is fitted to be a "shelter in time of storm." He is abiding and unchanging in His nature. He "saves to the uttermost" all who will come unto Him. Oh my friends, millions have found in Him shelter and peace, and yet there is room.

It was during the World's War I was engaged in a series of evangelistic meetings. One evening while presenting to the congregation the message of the cross with all humility, an aged man sat in his pew with bowed head. He held in his hand a cane to support his fast fading body. Beside him sat an aged lady. Tears fell from his furrowed cheeks. I went to his side and inquired the cause of his sorrow. His only reply as he raised his feeble body was, "Come go with me!" I left the building while the congregation continued to sing of Jesus and His dying love. We, together, entered a "silent city of the dead" and there we found a new made grave. We knelt together there. His only words were, "Here lies my son, my only earthly hope. Oh is there no rest for me?" I told him of Jesus who could bear all "our burdens and carry our sorrows" and of His gentle call, "Come unto me all ye that labor and are heavy laden and I will

give you rest." I shall never forget that night; the moon shone out in its brightness and God was there in saving power. Across the new made grave we clasped hands and a soul found comfort in Christ. Oh glad news! It must be told. We returned to the church and the aged mother and grand-daughter soon accepted a living and gracious Saviour. Next morning I returned to that spot where we found the new made grave and upon the marble slab were the words, "James———" "He died to save his country." I said, brave soldier, so much like Jesus. Dying he saved his country, saved father, mother, grand-daughter. Jesus offers rest and peace to every troubled soul. Come to Him now. Death hastens. The door is still open. Many have accepted Him today and are rejoicing in His love.

### III. Jesus Christ Will be the Superior Man of Tomorrow

Without doubt, most assuredly, He will be the centre of all human society. Our world, as never before, is asking, "To whom shall we go?" The ideals of the Christian faith are being pressed to all quarters of the earth. Education has failed to heal the wound that has been caused by sin. Science has contributed its inventions; through improper use, in many instances, it has become a great destroyer instead of a blessing. Organized powers have failed to bring lasting results for righteousness. To whom shall we

go? The gospel of peace and good will to men must prevail. Now is the day for the church to bear the name of Jesus Christ on her lips and His spirit in her heart. The everlasting kingdom has been promised to you. The Christ shall put all other powers under His feet.

Isaiah prophesies, concerning Him, "And the government shall be upon His shoulders; and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His Kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Hear the declaration of angels, (Luke 1:31-35) "And His name shall be called Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His Father David; and He shall reign over the house of Jacob forever; and of His Kingdom there shall be no end...." Angel messengers once again proclaim, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." He is coming in judgment and before Him shall be gathered all nations, and He shall separate them as a shepherd separates His sheep from the goats." John the Revelator, sees Him in prophetic vision, "Behold,

He is coming in clouds, and every eye will see Him, and so will those who pierced Him; and all the nations of the earth will gaze on Him and mourn. Even so. Amen." And again, he records the joy of the great multitude of the redeemed, at the coming of the King; they are crying, "Hallelujah! The Lord our God, the Ruler of all, has become King. Let us rejoice for the time for the marriage of the Lamb has come, and His Bride has made herself ready." What a glorious day it will be for those "who have accepted the invitation to the Marriage Supper of the Lamb."

And as John looks again he hears the glad announcement from the throne, "Behold, I make all things new"; and He is bidden to write the message, for these words are faithful and true, "I am Alpha and Omega, the beginning and the end." And then, O the sweetness of the words to the redeemed: "I will give unto him that is athirst of the fountain of life freely." He will realize as never before the excellency of the fountain of the future world, its blessings heretofore having been hidden from mortal sight.

Now an angel carries John away and he sees a wonderful city, "Coming down out of heaven from God," flooded with the glory of God. The best language that earth could understand was used to describe its size and beauty. In the wonderful description, John is informed that "the city hath no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten

it, and the Lamb is the light thereof." Wonderful indeed; while God is to be the light of the city, Jesus Christ is to be the centre from which the light is diffused. And again the cry is heard, "There shall be no night there for the Lord God giveth them light. And they shall reign forever and ever."

John is about to close the book, when there stands one by his side saying, "These words are faithful and true. Behold, I come quickly." My friends, His coming is the next step in His great plan. It will be a great day of rewards. The wages due, will be given to every one. There will be no place for repentance and amends. He that is unjust "will be unjust still."

Hear the solemn announcement, "I, Jesus, have sent mine angel to testify unto you these things for the Churches." And immediately a voice characterizing all the apostles, prophets, the church of God under the Old Testament and the Church of Christ under the New Testament, cried, saying, "'Come.' The Spirit and the bride say, 'Come,' and whoever hears, let him say, 'Come.' Let those who are thirsty, 'Come,' whoever will, let him take the Water of Life, without payment."

Once more comes the great and emphatic assurance, "He who solemnly declares these things, saith, 'Yes, I am coming quickly.'" And John filled with unspeakable joy could only fervently add, "AMEN; Come. Lord Jesus."

James McGranahan writes,

It may be at morn, when the day is awaking,  
    When sunlight thro' darkness and shadow is  
        breaking,  
That Jesus will come in the fullness of glory,  
    To receive from the world "His own."

It may be at midday, it may be at twilight,  
    It may be, perchance, that the blackness of  
        midnight  
Will burst into light in the blaze of His glory,  
    When Jesus receives "His own."

Oh joy! oh delight! we shall go without dying,  
    No sickness, no sadness, no dread and no cry-  
        ing,  
Caught up thro' the clouds with our Lord into  
    glory,  
    When Jesus receives "His own."

Oh Lord Jesus, how long e'er we shout the glad  
    song,  
Christ returneth! Hallelujah! Amen,  
    Hallelujah! AMEN.



CHRIST'S PRAYER FOR HIS  
ENEMIES

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## CHRIST'S PRAYER FOR HIS ENEMIES

LUKE 23:34

**"Father, forgive them; for they know not what they do."**

**C**HRIST has at last reached the gibbet. He is dying upon a Cross—a Roman scaffold—branded as a criminal.

What confusion there must have been in Heaven when He left its glory to minister to needy men on this sin-cursed earth! An angel cohort followed Him outside its gates to announce to wondering shepherds His appearance among men; and through all the years of His sojourn here, the angels desired to understand the mystery of it all. Now, that life, so gracious in its ministry to human need, is closing. In payment for His tenderness and sympathy, His enemies nail Him to the cross. His words of love are repaid by bitter curses. In view of all the world, they lift their benefactor to a shameful death and taunt Him in His death agonies.

Through the centuries the Jewish people had been watching and waiting and yearning for the coming of their Messiah—He of whom Moses and the Prophets had spoken. The scrolls which told of the majesty, and might, and glory of the Coming One were thumb-worn by constant use. Daily, in the synagogue, they heard of Him—"A

Prophet like unto Moses," a King whose kingdom should surpass in splendor and might the kingdoms of David and Solomon. "O Jehovah, how long!" was the cry of their waiting hearts, as they dreamed their dreams of the great deliverance that was to come to them, as a nation, when Messiah appeared. Yet, in spite of the teachings of their greatest prophets, how grossly material was their conception of His reign and kingdom. No wonder that when Jesus came they failed to recognize Him as the long-predicted One, for He was cradled, at His birth, in a stable, grew to manhood amid humble surroundings, and toiled with His hands for His daily bread. In the days of His public ministry, the common people heard Him gladly and marvelled at His mighty works, but taught by incompetency, they could not conceive of majesty apart from a kingly throne and crown; or of splendor apart from the trappings of an earthly court; or of power apart from an earthly kingdom supported by material might. We do not marvel that in their blindness they rejected Him, crying, "We will not have this man to rule over us," for multitudes still reject Him, but as we hear them cry, taught by the priests, "Crucify Him! Crucify Him!" the manner of their rejection of Him fills us with horror. When we think of the meanness and cruelty of those narrow-minded and wicked priests; when we think of the treachery of Judas, the cowardice of Pilate, the scorn of Herod and the coarse ribaldry of the mob, gloating over His

death, our indignation burns. Such infamy as theirs is almost beyond our belief. That men could sink to such depths of heinous shame is beyond our comprehension. It is, indeed, a sad commentary on the power of sin in human lives; its blasting and withering effect upon conscience, upon the affections, upon the will and upon the powers of reason. Yet, incomprehensible as it may be, to just such depths did the enemies of Jesus sink in their enmity to Him; but He, beholding it and pondering it, in the hour of His most excruciating torture, made that cross, that Roman scaffold, the Altar of the Universe at which He breathes this fervent prayer for them: "Father, forgive them, for they know not what they do."

I have read somewhere of a flower, discovered in South America, which is only visible when the wind blows. It belongs to the cactus family, and this flowering shrub grows to about the height of three feet. In quiet weather the stem is covered with dead, warty-looking lumps. When the wind blows upon them, those warty-looking lumps open up into large, creamy white flowers, beautiful and fragrant. Long years ago it was prophesied of Jesus that, when He should come He should be as "a root out of dry ground," without "form or comeliness," and having "no beauty that men should desire Him." He came; and men stumbling over His lowly origin, after the flesh, and His tremendous claims, rejected Him. The winds of persecution blew upon Him, and

the hurricane of death swept over Him, when lo! that life, which to His enemies had seemed so undesirable, unfolds and blossoms in moral grandeur and spiritual sublimity. In the very hour of His rejection Jesus prays for His enemies; a prayer that palpitates with compassion, glows with love, and burns with an unquenchable desire for their salvation.

Listen to that prayer again; "Father, forgive them; for they know not what they do."

### **That Prayer Palpitates With Pity.**

It is said that a painter of Ancient Greece once sought to represent the grief of Agamemnon at the loss of his daughter, Iphigenia. He did not attempt to portray all the soul agony in the parent's face, but by wisely putting a veil over it, won the praise of men. The agony Christ suffered in this hour of His rejection, who shall portray it? Yet no word of condemnation, or of stinging reproof passes His lips. There is only a word of brooding pity, a word of immeasurable compassion for men who are compassing His death because they have been misled by false teachers, have been seduced from the right by the pretensions of a corrupt age, and have been carried toward evil by the falsely directed enthusiasm of the hour. What they do, says Jesus, they do through ignorance,—“They know not what they do.”

Only a few weeks hence, at Pentecost, and this prayer will be re-echoed in the address of

Peter. Speaking to these gloating murderers he will say, "I wot that through ignorance ye did it," as he charges them with the murder of God's Son, the Prince of Life; and as if in answer to this prayer of our Divine Lord, three thousand of them shall cry to God for mercy and forgiveness, with tears and groans of penitence.

Christ still broods in pity over our ignorance, and prays for those who reject Him. The world is still ignorant of His true character, and of His real value, though it is slowly, surely and steadily coming to a larger appreciation of His real worth. More and more is the world coming to see that it is only as Christ and His teachings are accepted, and lived by, that this old world can be free from the reign of loot and lust, and blood and bestiality. Christ, and Christ only, can destroy the power of sin in the lives of men and nations. Education alone can never do it; otherwise Germany, boasting of her "kultur," would never have shaken the foundations of modern civilization and deluged the world in blood. Underlying all the outward veneer of our civilization, our culture, our business, social and governmental relations, is this thing the Scriptures call "sin," which, unchecked by the power of Christ, is liable to break forth at any moment into one mighty conflagration, that shall burn up and utterly destroy our most cherished institutions, and lay in ashes the best work of the ages. To reject Christ is, spiritually, to sin against God, and, morally, to wrong myself

and my neighbor, by imperiling the world's best interests. Christ alone can deal with sin. Christ is the only balm there is for the cure of sin, and to reject Him, though we do it in ignorance, is to pass the sentence of doom on ourselves, and on the best interests of humanity. No wonder Christ prayed on the cross, in brooding compassion, for those who in ignorance rejected Him!

### **That Prayer Glows With Love.**

In the beginning of His ministry, in the Sermon on the Mount, Christ had said to His disciples, "Love your enemies, do good to them that hate you, and pray for them that spitefully use and persecute you." The world has declared that such teaching is impractical; that it is "a beautiful dream of what men should aspire to be and to do, but it is too ethereal to be realized in human conduct." Well, let it be granted that men too often teach what they fail to practice, yet it was never so in the case of Jesus, the greatest of all Teachers. What He bade others do, He Himself did. The answer to the world's criticism of this command of Jesus is that He Himself did what He bade others do; and that in the very hour that His enemies slew Him, He prayed for them. In this He is our example. He who said: "Love your enemies. . . . pray for them," measured up in practical conduct to His own teaching. Men, alas! in the grip of sin, find it difficult to always practice what they teach. It has been said, "If the world were ignorant of Bacon's life,



it would be more deeply moved by his philosophy . . . . If we could forget the home life of Charles Dickens, we should derive more inspiration and pleasure from reading his beautiful stories of domestic virtue and happiness." Human life is frail indeed, and we all realize how difficult and arduous is the climb to perfection of conduct. Jesus, whose whole life was the embodiment of what His lips taught, knew our weakness, so that He not only sets us an example of holy living, but in this prayer that glows with love, asks Divine forgiveness for our failures and shortcomings. Can we measure such love as this? Men load Him with indignity, suffering and wrong, but His love changes not. Guy Mark Pearse tells how one of his children said to the youngest, "You must be good or father won't love you." He called the child to him and said, "It is not true, my boy." "But you won't love us if we are not good, will you?" asked the child. "Yes, I shall love you always; when you are good I shall love you with a love that makes me glad; and when you are not good I shall love you with a love that hurts me." It is even so that Christ loves. Men may reject Him through ignorance, or because they are carried away by the evil seductions of the hour, and have become the willing slaves of a corrupt age, but His love changes not. He prays for them.

In this prayer He shows us the very heart of God, for "God Is Love." It has been pointed out that the wisest men of the ages, amid their in-

numerable idolatries, never dreamed of a God of love. As they groped in darkness after the Invisible, they crowded their Pantheons with gods and goddesses. They had a Jove, representing might; a Neptune, the god of the sea; a Minerva, the goddess of wisdom; a Venus, the goddess of base appetite; a Ceres, the goddess of the corn; an Odin, and an Osiris, and a Titan, but in vain we look for shrine or altar built by them to a god of love. But Christ lays bare the heart of God on the cross, makes marvelous disclosure of the love of God, not only in the laying down of His life for the sins of the world, but as He prays in His death agony for His enemies.

The exceeding sinfulness of sin appears in this—not that men sin against **light** when they reject the Christ, though this is true, but that they sin against **love**; a love that stoops to save, that carries in its heart the unworthy, and breathes itself out in an agony of petition for their pardon.

### **That Prayer Throbs With Mercy**

A golden-tongued preacher of the olden times, prior to Christ's coming in the flesh, had said that, when He came, He should "Bear the sins of many, and make intercession for the transgressors." That prediction here finds fulfillment. This prayer of Jesus throbs with mercy and burns with an unquenchable desire for the salvation of His enemies. He intercedes with God for them and bears in His own body their sins. Surely, they merited nothing but the wrath of God.

With all their religious pretensions, they had transgressed God's laws, treated with contempt His authority and spurned His love. They made long prayers; they fasted much; they were scrupulous in their attendance at the synagogue, and were careful that the niceties of their religious ritual were strictly adhered to, but they knew nothing of good-will, of justice, or of mercy. They were hard and cruel and loveless. In spite of their religion, they could take the Son of God—He who was destined to "Lift the gates of empires from their hinges, and turn the streams of history in their channels"; He Who alone could save the world from destruction—and crush and bruise and slay Him as a criminal.

But, mark you, Jesus prays for them. There have been men, taught of God, who have wondrously caught this spirit of intercession. I hear Moses as he cries to Jehovah, "Blot me out or save Israel." I hear Queen Esther, as her people are threatened with destruction, crying, "I will go in unto the King, and if I perish, I perish." I hear Paul saying, "I could wish myself accursed from Christ for my brethren," and I hear John Knox in great agony of soul exclaiming, "Give me Scotland or I die." But sweeter than all is the voice of Jesus as He intercedes in mercy for His enemies. He seeks to draw them closer to His Heart. He seeks to save them from the results of their own transgressions. He puts Himself between them and the falling sword of God's wrath. The heavens are darkened, the earth

rocks, and the hearts of men are filled with great fear, as the Christ dies yonder on Calvary, but God hears His prayer for His enemies, and their days are lengthened that they may find room for repentance.

I hear that voice again. Thank God that Jesus intercedes for us—for He changes not; He is the same yesterday, today and forever. As we hear His voice pleading in compassion, in love, and in holy desire for our redemption, may all opposition to Him be broken down, that we, who once were His enemies, may be known as His friends and followers.

“‘Forgive them, O My Father,  
They know not what they do!’  
The Saviour spake in anguish  
As the sharp nails went through.

“No pained reproaches gave He  
To them that shed His blood,  
But prayer and tenderest pity,  
Large as the love of God.

“For me was that compassion,  
For me that tender care;  
I need His wide forgiveness  
As much as any there.

“O Depth of sweet compassion;  
O love divine and true;  
Save Thou the souls that slight Thee  
And know not what they do.”

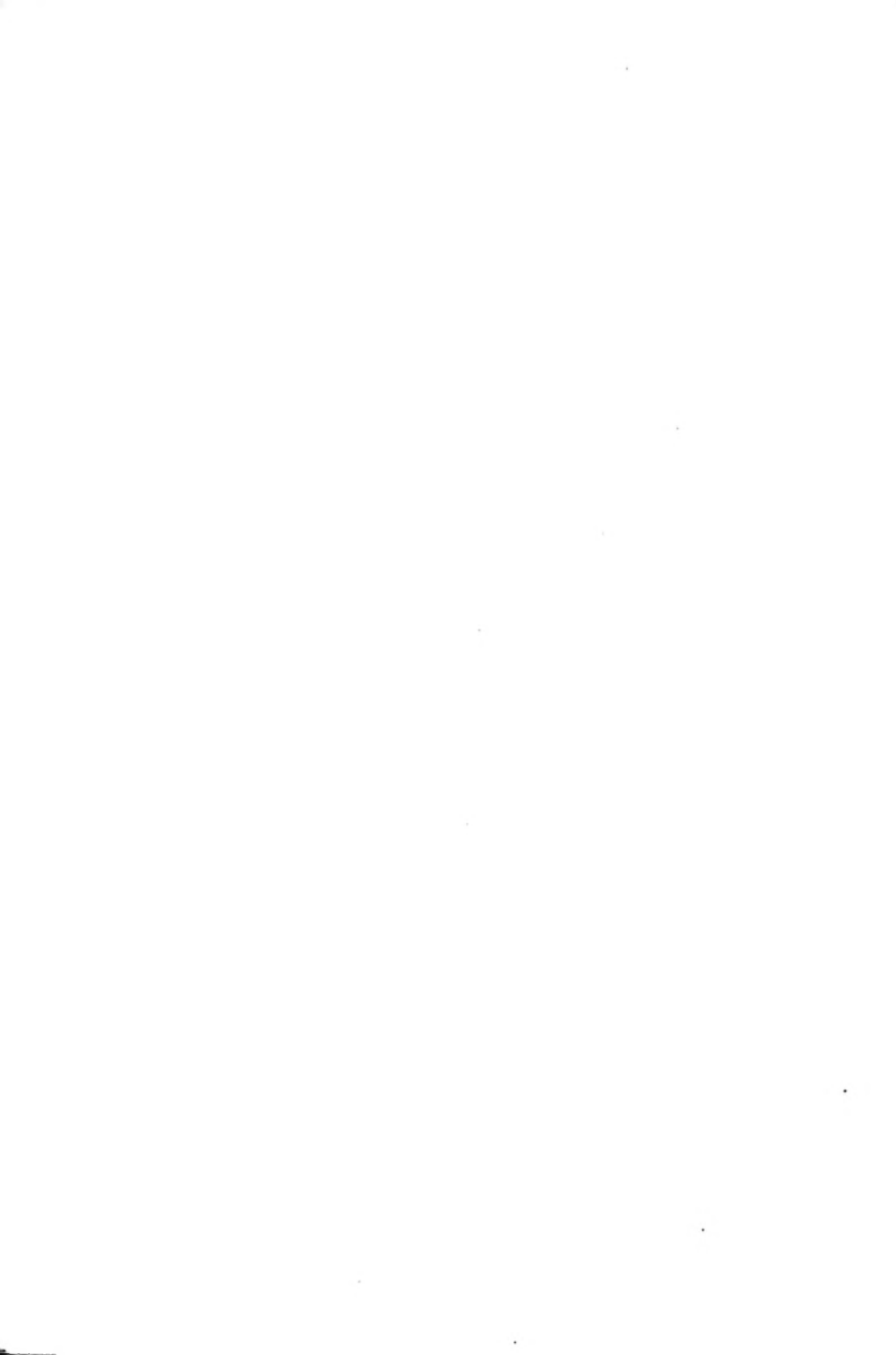
—Cecil Frances Alexander.

# THE ROMANCE OF CALVARY

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## THE ROMANCE OF CALVARY

JOHN 19:17,18; COL. 1:19,20,22

**"They took Jesus therefore: and He went out, bearing the cross for Himself, unto the place called The place of a skull, which is called in Hebrew, Golgotha: where they crucified Him."**

**"For it was the good pleasure of the Father that in Him should all the fulness dwell; and through Him to reconcile all things unto Himself, having made peace thru the blood of His Cross. Now hath He reconciled you in the body of His flesh through death."**

**B**RIAN the Hermit, in Scott's "Lady of the Lake," fashions a rude cross, the point of which he burns in the flame and quenches in the blood of a goat which he has slain, to be used as the instrument in rallying the Scottish clansmen to the standard of Roderick Dhu. It is thrust into the hands of a huntsman who is bidden by his chieftain to fly with it like the wind to summon the followers of Roderick Dhu to Lanrick Mead, the scene of muster. At sight of this cross men were to follow him, regardless of what might be their occupation. Over hill and dale and rocky glen, through the wilderness and the crowded places, goes the herald, calling men to arms, who follow him with eager haste. He breaks in upon the lamentations of a funeral and

holds aloft his fiery, blood-quenched cross. At once the son leaves his widowed mother and joins the armed band. A bridal procession is leaving the church, all happy and light-hearted. The cross is uplifted, and the husband tears himself from his bride within sight of the altar.

“From the gray sire, whose trembling hand  
Could hardly buckle on his brand,  
To the raw boy, whose shaft and bow  
Were yet scarce terror to the crow,  
Each valley, each sequestered glen,  
Mustered its little horde of men.”

So the cross of Christ is held before men, not to summon them to arms, but to a realization of God's mighty love as set forth on Calvary, and to summon them to follow Him in Salvation paths Whose footsteps led to Calvary. So Jesus lifted up the cross as the explanation of all phases of His life on earth. It answers the “why” of His coming; the “why” of His life; the “why” of His strange death. “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in Him have eternal life.” John 3:14,15. Then before He went back home He passed it to others saying, “And I, if I be lifted up from the earth will draw all men unto Myself.” John 12:32.

Calvary is the story of love, of love poured out, every drop of blood that dripped from the body of the Son of God was a message of love



to the world from the heart of our God. The story of Calvary is a Romance that tells of God the Father wooing the hearts of men through His Son. Calvary becomes its supreme disclosure, as it is also its supreme offering. The cross is the symbol of the insistence of Divine love; yea, also, the persistence of love; it is love that holds the throne in the darkness. But for such love there would have been no cross, nor any of the blessings of grace that stream therefrom. Love is the most magnetic and winning power in time or eternity, and that is why Calvary draws the hearts of men with a strange lure; for love in its supreme disclosure gave birth to Redemption, it is truly the offspring of God's uncontainable love, it is the bursting forth of love in a work and revelation that even Eternity will not surpass.

Is it not strange that out of a background of hatred and murder, fiendishness and crime should be born the noblest blessing that ever rejoiced human hearts; and from darkness of suffering and death, and the pall of midnight—as God veiled the closing act of the tragic ending of the Romance of Calvary—should come that light which could pierce every shade, and in the world's blackest night, when not one star would lend its rays to dispel earth's gloom, brighten the path of His child? But so it was. How could Jew and Roman know what they were doing? They could not know that the cross would become the symbol of a new faith builded

about a conception of a God of love; neither could they know that the innocent blood they had shed would be to unborn millions a sacred stream in which they would seek sin-cleansing for their souls! Calvary is indeed the Romance of a love the depth and breadth of whose meaning must remain uncomprehended until "we shall know even as we are fully known," but its meaning as it effects our own Salvation was made clear in the teaching of Jesus Himself.

### **Calvary was the Voluntary Pouring Out of Love**

No fact stands out clearer than this. They thought they took His life, He gave it. Ten times over His enemies tried to lay hands upon Him for the purpose of doing Him violence. In intent He was killed ten times before Calvary, so far as they were concerned. Three times they sought directly to take His life; once at Nazareth over the precipice, and twice in Jerusalem by stoning. Each time they were held back by a power they could neither resist nor define. So when finally death came to Him it was through the voluntary yielding up of His life. They could not have taken His life had He not chosen to give it. In a very real sense He gave His body to the killing, His blood to the shedding that men might have life. In chapter ten of John's Gospel, four times over one phrase occurs: "I lay down My life for the sheep"; How clear and strong it is in verse eighteen: "No man taketh it from Me; I lay it down of Myself. I

have power to lay it down, and I have power to take it again." Yet more, have you ever tarried on the phrase "**power** to lay it down"? **Power to lay it down,**" it does take power to lay such a life down for such ends, it takes the power of a constraining, impelling and compelling love, so pure and mighty that it can move the very order of Heaven and lay a constraining power upon the heart of God.

Jesus knew He came forth from God for a work that was beyond mortal power to accomplish. I am sure He knew that the end of the road would lead to Calvary. I hear Him say: "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" Lk. 12:50. He seems to be gazing on toward the dark and awful baptism in His own blood with eagerness for it, that He might no longer be **straitened**, but able to accomplish all that could only be accomplished through its coming experiences. He seems to approach it deliberately; to recognize that it stood before Him as the goal of His life. He did not regard it as an accidental martyrdom; it seemed all along to be that for which He came. The life became the incident, Calvary's death became the end. The impression deepens as we pursue the course of His life, that He steps up steadfastly to the Cross in order to die there, to die voluntarily, to die consciously for a great purpose.

He called Himself the Good Shepherd who lays down His life for the sheep, and when He went

to Calvary He was fulfilling the ideals of a shepherd, preceding His sheep through paths considered infested with dangers, and, like many a shepherd of flocks, giving His life that those who followed might thereby have life. Luke describes the last words and moments in this way: "My Father, into Thy hands I commend My Spirit. And He gave up the ghost," 23:47. Dr. S. D. Gordon calls our attention to this fact, Jesus did not die as men die; for the language used by the Gospels is not the language of a man dying. He gave up, He yielded up His Spirit. The transaction was God's through every detail, not man's: "God was in Christ reconciling the world unto Himself." The hatred of men might set the stage on which He would die, but the act itself was His very own. As God had come down in Egypt to lead out His enslaved people, so He again came down on Golgotha's height to lead the world out of its bondage to sin; the drip, drip, drip of His blood upon the path He took would mark the way for deliverance through all ages. And He who treads this path from sin-bondage unto God given liberty will have no uncertainty that it is not of human origin. If any phase of it was involuntary it would not form an enduring foundation upon which to build hopes for Eternity. If it was not a voluntary act of the Divine Son love must come out; if it was voluntary, love is its only possible explanation. In no sense was it a human being following God's plan blindly, for God had in-

carnated Himself and it was none other than God working out Redemption's plan, conceived in distant Eternity before time had begun. Jesus did not have to die, He wanted to lay down His life to redeem the world and effect reconciliation between man and God. Calvary was the **voluntary** out-pouring of life in love.

### **Calvary was the Necessary Pouring Out of Love**

Have we not all at sometime raised the query "Was it really necessary that our Saviour should die on a cruel, cursed cross?" Could not mighty God, omnipotent as He is, have provided some other way than asking His Son to lay down His life? Some have stumbled here and refused to believe at all, holding the entire transaction to be inconsistent with the character of a God of love, seeing no possible necessity for the agony and anguish and shame and death that came by way of the cross. If it had been possible to have redeemed the world otherwise, rest assured that our all-loving Father would never have asked the Calvary experience of His Son. The fact that it was accomplished is the mightiest argument for its necessity.

In the religious practices of all nations since the dawn of time **out-poured blood** has stood as the sacrifice an offended god would accept when no other would avail. Here is the basis of sacrifices of living things—animals and human beings. The High Priest in Israel entering into the Holy of Holies to sprinkle blood before the

Mercy Seat, while outside the people prostrated themselves and moaned their sins, is the highest expression of Atonement outside of Jesus Christ. God accepts the blood, and when the priest comes forth he spreads his hands in benediction signifying that the offered blood has found acceptance before God and His peace now rests upon them. As our Great High Priest, Jesus Christ performs a similar work for us, but He sprinkles His own blood before the Mercy Seat. If the blood of beasts availed then, how much more will that of His Son, outpoured in love, avail now! If He would gather a world in His embrace, wash out the stain of their sins, and make atonement for it before God, there wasn't enough virtue in the blood of all beasts to accomplish such an end. It took Eternal life poured out to purchase Eternal Life for those who had it not. Suffering treads upon the heels of sin, ultimately overtakes it, and wraps the guilty in its embrace; transgression carries with it agony and anguish and death. Must not then deliverance from it carry with it agony and anguish and death, a Supreme Sacrifice whether found on earth or in Heaven, the virtue of Whose blood would out-measure in every way the sin of the world with all its results? Since none could be found on earth it was necessary that He should come down from Heaven and lay His life on the altar of the world. Every stroke of the lash, every stab of pain was necessary to advance Redemption's plan.

I know crucifixion was horrible in every detail, but every description of its horrors reveals the awfulness of sin in God's sight and measures the love it demanded to save humanity therefrom. Dr. G. C. Lorimer thus describes a crucifixion: "The victim was first of all scourged with knots of rope or leather throngs, to the ends of which were fastened bits of lead. These lacerated the body fearfully, sometimes tearing out eyes and teeth and even inflicting death. This ordeal past, the mangled prisoner was either tied or nailed to the cross, the weight of the body resting on a wooden peg, and then the whole was lifted up and rudely pushed into a socket that it might stand upright. In such a position the suffering was excruciating. The blood rushed to the head, intense pains shot through the arms and limbs, and the torn, gashed and bleeding back, racked the entire frame with indescribable torture. Nor was that all. The crucified one was exposed naked to sun by day and the chills by night, and sharp teeth of beasts and iron bills of ravenous birds; and often before life was extinct these foul creatures began their loathsome work. Imagine a miserable fellow-being thus suspended, consciousness remaining, memory still active; the waves of a thousand hells surging in his soul, the discord of a thousand devils ringing in his ears, praying for death, the prayer growing into a shriek as the blood-shot eyes behold the forms of prowling beasts and swooping birds, and you have an image of

human agony such as only men of abnormal cruelty would consent to inflict. Yet this was the fate to which our Lord was doomed."

It could not have been in the path Jesus must walk if it had not been necessary to bring God's plans to a glorious consummation. When the hour struck that meant the life or death of the world He held not back; it was necessary for someone to die, and the great Lover of the race took the place on Golgotha that He alone was qualified to take. Calvary was the **necessary** out-pouring of life in love.

### **Calvary was the Sufficient Pouring Out of Love**

The priest of the Old Covenant must repeat year by year the atonement. The virtues of all the sacrifices of all time were combined in this. "For such a high priest became us, holy, guileless, separated from sinners and made higher than the heavens; who needeth not daily, like those high priests to offer up sacrifices, first for his own sins, and then for the sins of the people: for this he did **once for all**, when he offered up Himself," Heb. 7:26, 27. Hear His cry from Calvary: "It is finished." The measure was full to the brim, the power of outpoured love was vastly greater than the sin power in the world: "Where sin abounded grace did much more abound." Think of the colossal sin of the world, but fail not to remember that the measure of out-poured love was greater. The offering of and in Jesus Christ fully satisfied whatever re-



quirement there was demanded by the righteousness of God: "We have been sanctified through the offering of the body of Jesus Christ **once for all**. But He when He had offered one sacrifice for sins forever, sat down on the right hand of God," Heb. 10:10, 12. The plan of Redemption was the plan of the Godhead, flawless, nothing lacking to make it sufficient for every need of man. Jesus had carried it out to the last detail, and dying pronounced it complete, sufficient. The very fact that He resumes His place on the right hand of God attests to the perfection of His work; and its Divinely conceived plan attests to its sufficiency; God does not stop short of perfection.

Never again would it be necessary for another to walk that path, nor for anyone to offer to God aught else to atone for sins—whatever the righteousness of God demanded to put away sin was represented in Calvary's Sacrifice; whatever appeal could be made to Him for forgiveness was made in the yielding up of that perfect Life on Golgotha. That perfect offering becomes my offering when I enter God's presence with the consciousness of sin on my heart. Under the Old Covenant a man brought an unblemished lamb to be offered for his sin, it did not deserve to die, yet its blood was shed. The offerer placed his hand on the head of the lamb saying in effect, "I and this offering are one. I acknowledge my sin and that it is worthy of death. I deserve to die because I have sinned.

It dies in my stead." Through its death he felt the load of sin lift and renewed his fellowship with God. So I enter God's presence and say, "I and Calvary's Lamb are as one. I have sinned and deserve death. The Lamb does not deserve death for He is sinless, but He died in my stead and I humbly offer His blood for my sin." And that is sufficient. Whatever the load, it is lifted; whatever the turmoil, there is peace; however broken the fellowship, it is renewed.

"My sin, O the bliss of that glorious thought,  
My sin—not in part, but the whole,  
Is nailed to the cross and I bear it no more,  
Praise the Lord, praise the Lord, O my soul!"

And it will be found sufficient no matter how dire the need nor how distant the age. A certain church was conducting a mission in one of London's slums, preaching the Gospel with unusual effectiveness. A Unitarian minister heard of it and decided to do likewise. He came into the slums, and mounting a platform preached his moralizing Gospel. But these poor, sin-degraded folks of the slum said to him frankly, "If you have nothing else to tell us than that, you needn't come," and with good humor they hustled him off the street. One woman standing on the curb called to him, "Your rope's nae lang eneuch for the likes of us." No rope is long enough that is not let down to us by Christ and finds its anchorage in the Cross. But that

rope of love is long enough to plumb every pit into which the sin-cursed and sin-stained have fallen.

And it is sufficient in its strength, it will never give way, no matter what test time may place upon it. Years ago an Etruscan tomb was found near Rome, and was opened after holding the secret of its treasures more than two thousand years. To one of its two chambers had been carried the choicest treasures of its owner that his spirit might have them in its future life. Behold, the floor was strewn with the fragments of priceless Etruscan pottery that had been suspended from nails fastened in the walls. The nail holes were evident, but the nails had crumbled into dust, and the priceless treasures were in ruins. The Virtue of Calvary's out-poured love will not fail, though the ages to come be counted in the millions. It was sufficient Godward, manward, for all conditions, for all ages. Calvary was the **sufficient** out-pouring of life in love.

### **Calvary was a Triumphant Pouring Out of Love**

The end He had come to accomplish was accomplished. Sin had been slain, death put under His feet, the bands of the grave torn asunder, the shackles torn from man, and the righteousness of God vindicated. It was a triumphant ending of the plan for Redemption conceived in Divine minds before creation. Jesus, looking down from the cross, saw the travail of His soul and was satisfied; the result would be contin-

uous triumph as the gates of hell would fail in all ages to prevail against the redeeming power of Calvary. Looking down the ages He saw multitudes rejoicing in the blessings of Salvation made possible through love's out-pouring, and in His name become triumphant over every power of evil. Because Calvary personally accepted makes the will of God supreme in human life, that life can be lived in continuous triumph, and can reach out to lay hold on the reserve power of God.

Dr. S. D. Gordon records a remarkable story told him by a missionary. An Arab woman, who was a Mohammedan, had been won for Christ, and her family did their best to sway her from her new faith. They coaxed, argued, threatened, but she showed the quality of her faith by her firm stand. Then they did what is characteristic of that people. They concocted a deadly poison, and secretly put it into her food. When she had eaten that meal she knew what had taken place; she felt the poison. She knew full well about the poison, and how deadly it was. She felt the thing in her blood and knew that through the poison she was doomed to death.

She was greatly startled and didn't know what to do. As she sat at the table she commenced to repeat the Name, the great Name, not aloud, but in her own heart. With all the intensity of one who felt the sentence of death in her body, she repeated the Name that is above every name, "Jesus, Jesus, Jesus." And for two days or three

that went on. And the poison gradually receded from the woman's body, and the family watched her with strange eyes. This was something new, the poison had never failed before. As she herself told the story, she said, "I felt as though each time I said that Name, there was like a wave of life, and in between like a wave of death." And the conflict went on between life and death, with the death becoming less and the life becoming more, until she was free, to their utter astonishment and her own unspeakable joy.

Not only the Name but all the power represented by that Name is at the command of His children in their hours of conflict, "If ye shall ask anything of the Father in My Name, I will do it." The basis for our personal triumph lies in the fact that Calvary's triumph has been made our very own and for the sake of His Son God will, if necessary and thinkable, exhaust the power of the God-head, that in "All things we may be conquerors through Him that loved us."

I love the illustration of this very truth that Bunyan gives us in "The Pilgrim's Progress." Valiant-for-Truth meets Greatheart and this conversation takes place:

Valiant: "The most dangerous way in the world, said they, is that which the pilgrims go."

Greatheart: "Did they show you wherein this way is so dangerous?"

Valiant: "Yes, and that in many particulars."

Greatheart: "Name some of them."

Valiant: "They told me of the Slough of Despond, where Christian was well-nigh smothered. They told me that there were archers standing ready in Beelzebub Castle, to shoot them who should knock at the Wicker gate for entrance. They told me also of the wood and dark mountains; of the Hill Difficulty; of the lions; and also of the three giants, Bloody-man, Maul, and Slaygood. They said, moreover, that there was a foul fiend who haunted the Valley of Humiliation; and that Christian was by him almost bereft of life. Besides, said they, you must go over the Valley of the Shadow of Death, where the hobgoblins are, where the light is darkness, where the way is full of snares, pits, traps, and gins. They told me also of Giant Despair, of Doubting Castle, and of the ruin the pilgrims had met here. Further, they said I must go over the Enchanted Ground, which was dangerous; and that after all this, I shall find a river, over which there was no bridge; and that that river did lie betwixt me and the Celestial Country."

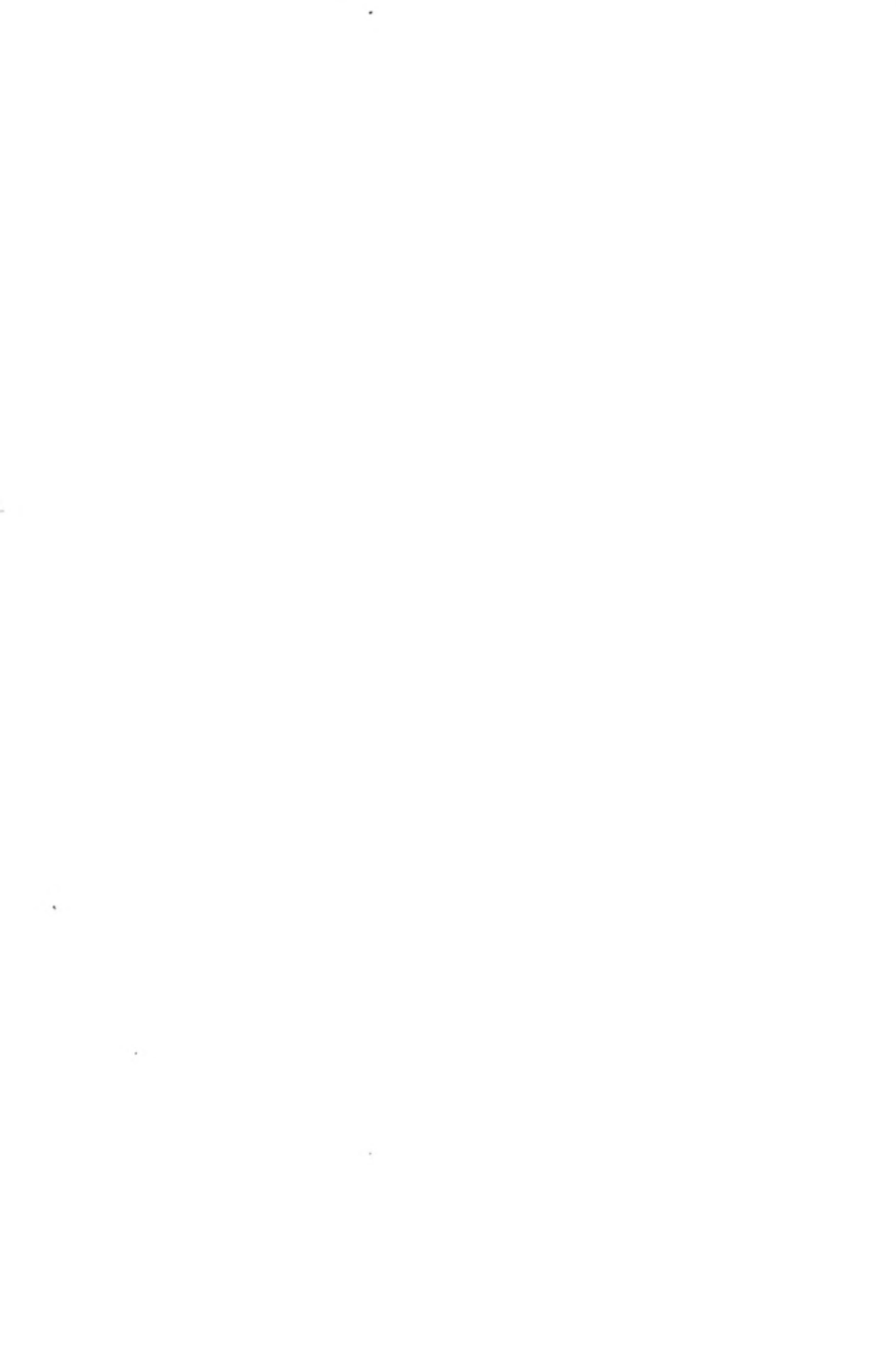
Greatheart: "And did none of these things discourage you?"

Valiant: "No, they seemed as so many nothings to me."

"I can do all things through Christ who strengtheneth me," and when the Calvary power indwells, through the indwelling Christ, all difficulties will indeed be "as so many nothings" to us, for it makes us continually triumphant. Cal-

vary was the **triumphant** out-pouring of life in love.

The Romance of Calvary is the writing in letters of crimson the love story of the Divine Lover as He woos the children of men to the redemptive blessings, the heart and the home of Mighty God.





# **A MAN'S LIFE**

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## **A MAN'S LIFE**

LUKE 12:15

**"Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth."**

**E**ARTHLY possessions in abundance will not furnish the foundation, or superstructure of a man's life. The word "consisteth" in the text means to hold together or depend upon. Christ is saying our lives can not be held together by the accumulation and hoarding of wealth. There is the suggestion also that a life built on the conception that wealth will furnish the soul with the means of happiness will be a disappointed and empty life.

From many angles the subject "A Man's Life" may furnish thought that suggests ideals of life at its best.

### **I. The Origin of Man's Life**

**Biologically**, we may ask ourselves again the much discussed question of these times, "Did man evolve from an unicellular, protoplasmic, something through eons to the stage of existence in which we find him now?" This is the all-important question of the evolutionist. In order that we may determine our use of the word evolution let us think of two definitions of the term:

"Evolution is a scientific and philosophical theory designed to explain the origin and course of all things in the universe." This definition comes from high authority, and ought to be accepted by a certain class of evolutionists without question. The other definition we quote is this: "Evolution is a process of orderly change in the form of all things." The two definitions are quite unlike in some particulars. The first tacitly admits that evolution is a theory. The second speaks of evolution as an established fact. The second definition goes no farther than to deal with things after they have somehow come into existence. The first declares that evolution is designed to explain the "origin of all things in the universe." We are interested in the origin of man. Did he evolve? Is evolution as a theory of the origin and development of man in accord with the Genesis account? If so, it is strange that men, for the most part, who are evolutionists discredit the Genesis account. Do they find that an intelligent and sane interpretation of the Genesis account of man's origin will not square with the evolution theory? It must be so. We discredit the Genesis account of the creation of man if we accept the evolution theory. Evolution is, at the best, only a sort of working hypothesis. As William Jennings Bryan aptly states it, "A hypothesis is a guess." It is asking too much of those who have believed the Bible account of man's origin to give up this record in the Book of Books for the "phil-

osophical and scientific" "guess" which we call evolution. The Genesis story accounts for the origin of man by direct creation. We hold to the Genesis account against all other theories however plausible they might be.

**Historically:** It is a remarkable fact that the history of man finds him in the earliest civilizations in the valley of the Euphrates, and in the valley of the Nile, whether we depend upon sacred or profane history for our information. It is more than probable that the writers all looked to the historical portions of Genesis for the earliest account of man. Some may question the statement that historical records of the early civilizations in the valley of the Nile and the valley of the Euphrates tell us of primeval man. Frankly let us agree that the Genesis account of man antedates the record of any civilization. It tells something about man from the time of his creation. But Cain in the land of Nod, and Nimrod building his city were both in the valley of the Euphrates somewhere. In Abraham's day there is a great civilization in the valley of the Nile. What about a Pre-Adamite race? Adam was the first man so far as we know. Historically, we may contend that we are descended from Adam. In the days after the Deluge, when men had greatly multiplied on the face of the earth, we have the authentic record of the Nile and Euphrates peoples, and the fine state of civilization to which they had attained.

**Theologically**, we think of the moral and spiritual; and of man's hope of immortality, and ask about the origin of man's life. Morally, we think of man as possessing a conscience and a sense of responsibility to God and his fellowmen. The revelation of God which we have attributes to Him the perfect moral nature and character which we find at best as a sort of facsimile in man. God stamped His moral image on man. He wrote His moral law in man's nature.

The spiritual image of God in man was created when God breathed into the nostrils of Adam, and made him a living soul. Before the awful catastrophe of the Fall, man was a spiritual being capable of companionship with his Maker. The whole scheme of redemption contemplates and purposes the re-creation, and transformation of men until they are again in the image of God completely.

God planted the belief in immortality in the soul of man. This belief is universal among mankind. Long, long ago the Patriarch Job asked the question, "If a man die shall he live again?" In a moment of fine spiritual illumination, he answered his own question when he said, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold and not another; though my reins be consumed within me."

Christ brought life and immortality to light through the gospel. In the Old Testament times even the Lord's people had for the most part vague and shadowy conceptions of the abode of the soul after death. It was a question as to how real existence would be in the land of departed spirits. The New Testament tells us something of the abode of the soul after death that makes us know it will be glorious, and delightful beyond compare to live in the great unseen world beyond. Of course, the soul must come into the possession of the blessed immortality of the redeemed while here on earth to be ready for the happy, and glorious, life beyond. Spiritually, man comes from God, and goes to God. In his creation man was endowed with immortality. He shall live forever.

## **II. That Upon Which a Man's Life Dependeth**

First. Man's dependence on the laws of nature. The laws of nature are but methods of God in His work. In itself a law of nature would be nothing. A mere method is not a tangible thing. A law in nature is just God's ordinary way of doing things. Without the divine presence, mind and power, a law of nature in the material universe would be as dead as an inoperative law of the state is dead on the statute books. But God has arranged by law for the well being of man; and the natural life of a man is maintained, and enriched, by the laws of nature. Let us never forget that all laws of nature are

laws of God. Violations of the laws of nature carry serious penalties. Obedience to the laws of nature bring rich reward.

It is absurd to think of a law in nature as if it were a little god with independence, intelligence, and power. Yet men sometimes speak of the laws of nature as if they were gods who owed the Great God nothing, or, as if these laws, like gods, made it unnecessary that there should be any other God. They do not seem to realize that every law of nature would immediately become inoperative if God should cease to guide and empower. In its last analysis we are dependent on the God who made and who maintains the laws of nature.

Secondly, we are dependent on the appropriation of the necessities of life. The provisions needed may be at hand and sufficient, but they help us only as we appropriate them. A hungry man sitting by a table laden with bountiful supply of food would remain hungry unless he appropriated the food needed by eating it.

Thirdly, the blessings of Religion. Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." It is not enough that man's physical being is cared for by the laws of nature and the appropriation of the necessities of life. His soul must be cared for. His mind must be fed and trained. His heart must be enriched and enlarged. Man cannot reach the highest ideals of life, and experience the higher things without the blessings



of the religion of Jesus Christ. Naturally, man is a worshipper. Every man has his god. If men do not worship and serve the true and living God, then they become idolaters and worship the creature rather than the Creator. "Man is incurably religious." In view of these things, how wonderfully blessed it is that the love, light, and power of Christianity should be in man's soul, giving direction and strength to his very life.

### III. Life at Its Best

Some of the best things of earth and heaven must enter into a man's life if it is ever to reach the highest and best. To leave out the best things of earth impoverishes one's life; but it is very much worse if we fail to receive heaven's best gifts—light, love, and eternal life. "Life's more than breath and the quick round of blood. It is a great spirit and a busy heart. We live in deeds not in years; in thoughts not in breaths; in feelings not in figures on a dial. We should count time by heart throbs. He lives the most who thinks the most, feels the noblest, acts the best." Some one has said, "One crowded hour of glorious life is worth an age without a name." The chief distinction of some men is that they live to be old, but it is not so much a question of how many years one may live, but as to how much is crowded into those years,—how much of purpose and achievement; how much of love and work; how much of service to God and man. If

we live the largest and best life, we must have eyes to see, ears to hear, hearts that feel, and minds that think.

Having "eyes to see" does not mean that every one must see the same vision from the same angle. The painter, the real estate dealer and the geologist, see the same valley and the hills surrounding. To the painter the beauty and grandeur of the landscape will be most appealing. To the real estate dealer it may be a question of sub-divisions, home sites, and ground values. The geologist will study formations and strata as he finds them on the surface of the valley and the hills, and far beneath the surface. But the painter must see, the real estate dealer and the geologist must see, or the valley and the hills surrounding would be altogether uninteresting.

We must have ears to hear, otherwise all the fine sense of harmony, the voice of nature, the messages of human tongues, and the voice of God would remain unknown. We must have minds trained to think; otherwise, our mental barrenness may be like an accusing witness against us for all time. We must have hearts to feel, if the sweetest and holiest and highest emotions are ever to thrill our souls.

Life at its best must include the best personality. A man's personality may be cultivated. It may be strengthened, enriched, ennobled and elevated.

It is not necessary that we attempt to pattern our own personalities after some great outstanding, striking personality under whose influence we may have come. The fact is, our personality distinguishes us from all other persons. God asks of us a sanctified personality, consecrated to His service. Two illustrations may help us here. First, the Old Testament Prophet, Amos. What a rugged and strong personality! The niceties of life he had had little opportunity to know and enjoy. His education was too limited for some stations in human affairs. Amos was not a weak man without convictions. He had a keen moral vision, and the courage needed for his task as a reformer in Israel. Consecrated to God who called him to be a prophet, and gave him his message, he goes forth to his task. He is a sanctified personality, a consecrated servant. He is himself at his best.

Think of Isaiah, the court prophet of Israel in his day. He is a man of culture, polish, and strong personality. He moves in the sphere where the intellectuals, the statesmen, the cultured, are found. He is poised, at ease, and influential, among them. For sixty years he is the messenger of God to the kings of Israel. He is a very different type—a very different personality. God has a place for him in His plan and work. He is himself at his best.

God wants your own distinctive personality at your best. He can use every life, every human personality, given over to Him. God speaks and

works through human personalities in making known His will, and His message to mankind.

Have Thine own way Lord! have Thine own way!

"Thou art the Potter, I am the clay.  
Mould me and make me after Thy will,  
While I am waiting, yielded and still."

Life at its best must mean also environment subdued and harmonized. The old Chinese philosopher, giving advice to the student as to how to succeed in life said, "Go the impassable way, do the impossible thing; think the unthinkable thought." He meant, go the way men have not gone before. Do worth while things that have not yet been done. Think some worth while thoughts men have not thought out before. One of the tasks of men from the beginning is to "subdue" the earth. This will mean surmounting difficulties, making the earth, and the powers of nature to serve him, surrounding himself with the good things of life; and then reaching out to help others with all these things.

Conquer self. It is evident that if our baser self is to rule us in life, we shall utterly fail in the attainment of anything worth while. In the days of their degeneracy the old Epicureans said in substance what you hear in some circles today, "Do what gives you pleasure." This notion is born of hell. We cannot conceive the depths of degeneracy, beastliness and corruption into which one may sink if he really follows that sugges-

tion. But someone may reply, "Is there not a teaching in the book of Ecclesiastes like the theory to which we have just referred? The passage in mind is Ecclesiastes, Chapter II, verses nine and ten. "Rejoice, O young man in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart and put away evil from thy flesh, for childhood and youth are vanity." This Scripture gives us no license to follow the urge of selfish and sensual desires in the quest for happiness. It exhorts the young to the enjoyment of a full and courageous and fruitful life. Happiness is never found by seeking it as a direct aim and purpose in life; but if we overcome the difficulties and temptations and courageously achieve things worth while, we shall come to realize more and more the joy of living. A fine sense of responsibility to God, to home and loved ones, to the church, and to humanity, will serve to keep us from the way of life that leads to ruin, and preserve in us the ideals and purposes which will help to enrich, to make fruitful, and to ennoble, and make happy our lives. This is the message of these verses in the book of Ecclesiastes. They give no countenance to the degrading philosophy of life, "Do whatever gives you pleasure." We must conquer self or be a slave to baser things. Christ said, "Whosoever will

save his life shall lose it and whosoever will lose his life for My sake and the gospel, the same shall save it."

Congenial service. Jesus said, "Take my yoke upon you and learn of Me, for I am meek and lowly in heart and ye shall find rest to your souls; for My yoke is easy and My burden is light." "Yoke" in this passage is the symbol of service. The illustration of congenial service is in the easy fitting of the yoke. If a man in the work of his life must always be doing tasks that are irksome, distasteful, and never to his liking, he can never do the best service. We must all perform some unpleasant duties because we have not had the yoke of congenial service perfectly fitted as yet but the real vocation of one's life ought to enlist his best powers and produce in his soul contentment and happiness.

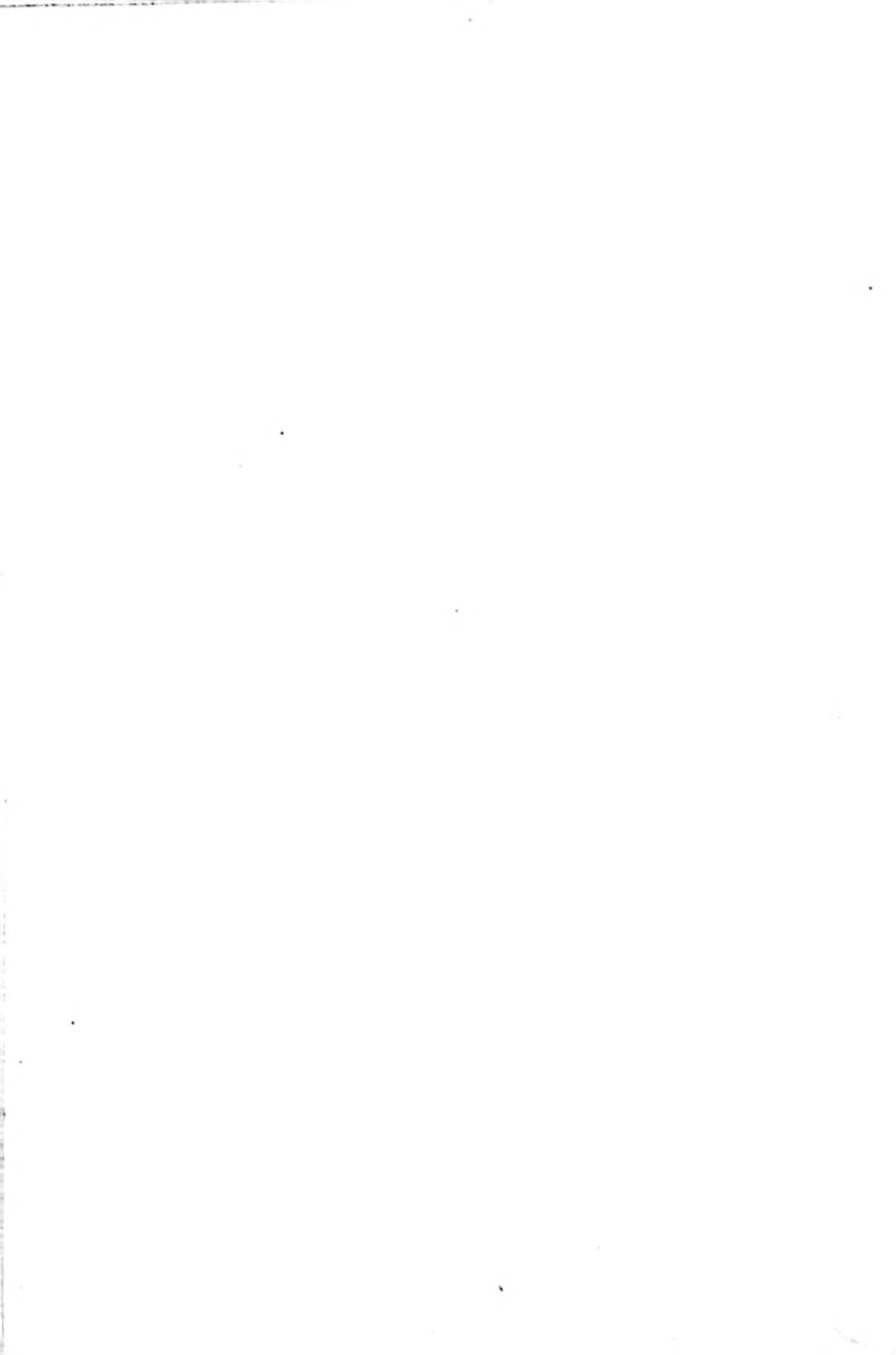
Let me say, in conclusion, that a man's life if it is to be really successful, fruitful and happy, must be linked with Jesus Christ in His great plan and program of redemption. First of all men must know Christ, and have a genuine experience of his salvation. Then working with Christ for the salvation of others, and the world's betterment, life will be supremely worth while.

# **THE BUSINESS OF LIVING**

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## THE BUSINESS OF LIVING

JOHN 1:6,7

**"There came a man sent from God, whose name was John. The same came for witness, that he might bear witness of the Light, that all might believe through him."**

**T**HERE was one sent from God, whose name is your name and you are here to bear witness of the Light. Life is God's gift and holds chief place in His plan. For it all things were made—made to be used and enjoyed. It is a precious gift and is to be guarded with care, unfolded with purpose and used without abuse. If not, it will be wasted and miss the mark for which it was given.

We may ask "Does it pay to live?" and some will say, "No." No, because the time allotted here is so brief and fitful. On the threshold of manhood and womanhood or in middle life—in the midst of plans and helpful service we may pass on. But he is mad who thinks the grave terminates this gift of God we call life.

As with individuals, so also with nations. They exist and struggle for a living, fight for possessions, play their parts and pass on.

True, life is like vapor which appears and soon vanishes—like a flower that fades—like a shadow that changes—like sleep in which we forget much. But it is more. Life is a precious

deposit, one that increases in value as the years unfold.

The life you have is your greatest investment in a career, calling or profession. Defined in proper terms, your main work is "The Business of Living." How to live well amid all changes and circumstances is supreme.

When poverty stares you in the face, if it should, when cares increase as they may, when riches multiply and responsibilities weigh heavily upon your shoulders, then say each of you, "I have learned to live," "I know how to be calm and at ease, how to work and wait, how to adapt myself to every situation and circumstance." To say this is to arrive in the "business of living." Our aim should be to make the most of life—to make it useful and influential in a helpful way for all others.

To do so, there are certain necessary considerations that call for careful examination.

There must be a deep and abiding conviction that you were sent from God to do something definite and telling that will make the world wiser and better because of that which you contribute to its onward and upward progress. There are many marks of greatness, perhaps no two are great in exactly the same way, but all people who have been called great were considered so because they knew what they were here to do.

They dreamed and worked to make their dreams come true—they had ideals and labored

to make them real—they had visions of life and duty and pledged themselves to fulfill the meaning. They had conviction that they were a part of the plan and that God sent them here to do a definite work—to fulfill some specific mission in life.

With decision they began, with determination they continued, with success they were crowned—and we call them great.

In the Book of Life every great task is preceded by a vision.

The vision reveals the task, points out the need of the hour—the faith required to accomplish the work.

Without vision calamity would follow calamity. But vision is not all-sufficient. Some see and dream and never act. Beginning is necessary, beginning well is better, but the crown is not given until the race is won.

Life's scrapheaps are piled high with men and women who began well—with everything helpful in their favor, but in the time of strain and stress they quit the game, stepped out of line or turned back.

To go until life is made worthwhile, glorious and thrilling you must have some URGE, some impelling power within, and this we have called a deep and abiding conviction that you were sent from God. To Him we are responsible for the way we employ the life He has given.

Consciousness of the authority in and back of your life will make all the difference, and mark

you out as unusual, whatever your calling. It will be the winning element and potent factor in all you say and do. When you speak, people will listen—your words will have weight. When you act, they will take notice, for with this conviction in your heart, you will do the common tasks of life in an uncommon way. Life in you will be powerful. Your personality will attract, your influence will encourage and arouse others to do their best. The weak will feel strong when you are near, the poor will feel rich because you are their friend, the down-hearted will be cheered and the burdened and distressed will feel at ease because of you. This is what we are here for—to make the most of life. We are not here merely to dream and drift, there are burdens to bear and loads to lift. We are here to demonstrate at all times—in peace and in war, in the time of prosperity and panic—the meaning of life. Life full orbed, rich, consistent, well balanced and related. For this the Christ came into the world. "I came," said He, "that they may have Life, and may have it abundantly." Life is many-sided and manifold. To measure up to the expectation of Him Who gave it, we must have a goal far beyond our present reach. "He builds too low who builds beneath the stars," and toward that fleeting goal we must concentrate and focus all effort and energy, counting all things—whether the school of books or the university of hard knocks—necessary in our upward reach.

Whatever you meet on the journey—bitter opposition, reverses, calamity, whatever your lot in life—sickness, poverty, wealth or health—say often each of you, "This one thing I do, I press onward and upward toward the goal unto the prize of the high calling of God in Christ Jesus." Such a spirit cannot be crushed, influence from a life so aimed cannot die. It lives on beyond the grave because it lives here and now.

Every life is here to bear testimony to the reality of God by exemplifying His love and generosity. This each will do when not eclipsed by some other interest that seems for the time more important.

As true witnesses we testify to that which we know and have experienced. To know and experience God in daily life is our gracious privilege—to tell others should be our daily delight. We are here to bear witness to the truth of wholehearted and loyal living. Think of those who have so lived. How they cut their way forward over obstacles and against odds—not always bringing to completion all they desired—but they lived and died with their hearts and faces in the right direction—they triumphed. We are more than witnesses, we are messengers bearing precious messages of life, love, hope and peace. Giving what we have to the world, others will be made richer; withholding, they will be made poorer.

## II

Consider the equipment you have as an endowment and the training that you have received. We have as our equipment a body marvelously made, a mind capable of infinite development and a soul or spirit life in which God may dwell. Dwelling in the heart, He works thru our minds and bodies. The body is truly one of God's mighty miracles. Knowledge of the way it works, how it lives and adapts itself to all environment is enough to inspire in us awe, wonder, and worship of Him Who is infinite in wisdom and whose ways are past tracing out.

Thru the body you express all you know and all you are. Within the body there is mind capacity which when enlarged and developed becomes a mighty power—that of a cultured intellect with ability to penetrate, analyze and create. A trained mind helps one to distinguish things that differ. We are taught that all human achievement comes about through some form of bodily activity, and that all bodily activity is caused, controlled and directed by the mind.

But there is more to consider as we study this gift and endowment. There is soul capacity—that means that we have room for God. Just as we know about people and things thru the five avenues called "senses" leading to the brain, thru the religious "sense" leading to the soul, we are impressed with and know God. The intellect, will and emotions should be harmonious.

They were created to be so, but can be only in the life whose will is in harmony with the will of God. One there was who so lived that He could say, "My meat is to do the will of Him that sent me and to accomplish His work." And again, "I do always those things that are pleasing to my Father."

In the soul there is love capacity. This too may be enlarged and developed. How small and undeveloped it has been in some. A capacity undeveloped in the right direction grows like a weed and in the wrong direction. Love undeveloped accounts for littleness and selfishness, and selfishness destroys.

All equipment that God has given us is capable of being enlarged and strengthened, or unused it may degenerate and become a curse. Exercise body and mind. Exercise thyself unto Godliness. Keep the mind open but put a screen in it. Commune often with God and increase more and more in love.

Life will mean more to you when you see the relatedness of all things. One great aim in life—that to live victoriously—and related to that aim many interests. The trained mind is capable of giving attention to many things—but however many interests there may be, there should be but ONE DOMINANT MOTIVE—and that to live the FULL ORBED LIFE. In other words, the business of living is to LIVE THE CHRIST LIFE. A Christian is one who RELIVES CHRIST.

With this divinely given equipment it is refreshing to know that we have the capacity to advance, and we are duly warned lest by abuse and misuse this power to advance may be destroyed. When this is the case we miss the mark.

### III

In the light of the authority who sent you, and the object in sending you—your conviction that you have a definite work to do and the equipment as an endowment—your training and co-operative efforts—consider the COURAGE required and the Christ you need.

Courage there must be as iron in the blood. If we are to dare and do exploits, courage is needed. Courage that holds you at your posts of duty even tho the knees tremble. When the tide sweeps against you and the battle is not in your favor, when friends are false and betray you, when all before you is dark and it seems that "God from these dread seas is gone," then take courage and sail on, sail on!

Think of others and what they have faced, endured and overcome. Some were blind, some deaf and others sickly, poor or maimed, yet they could not be crushed—they triumphed. They had courage and so may you whatever the condition, or however dark the day. We need courage to do all things well, to be honest and sincere. To be true to Him Who sent us, to live by high and holy aims, we need courage.



To be in all things as we should, we need Christ to rule in our hearts. With Him every day is worthwhile, and every deed a blessing. Remember that there was one sent from God whose name is your name, and that the business of living is to live God's way as we know it in Christ. This will create in the soul the conviction that each person was sent here to do a definite work—something telling and worthwhile—and for that work God has richly endowed and equipped each normal life that nothing may be lacking. To know God is life eternal—to do His will is our constant duty, our privilege, and should be our delight.



# THE MIRACLE OF THE AGES

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Sermon preached at First Baptist Church, Logan, W. Va., July 10, 1927.



## THE MIRACLE OF THE AGES

EPHESIANS 2:4-7

**"But God, who is rich in mercy, for His great love wherewith He loved us,  
Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)  
And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:  
That in the ages to come he might show the exceeding riches of His grace in His kindness toward us through Christ Jesus."**

**W**E HAVE been told that the day of miracles is past, yet in the Scripture of the evening we stand watching with awe and delight the Master Painter as with bold strokes He unfolds, "The Greatest Miracle of the Ages."

Miracles have always held a great place in God's dealings with men. In the Old Testament, men and even nations were lead to worship at the altar of Jehovah through the power of miracles. With the coming of Christ Jesus, man constantly faced the manifestation of the power of God in revelation and healing. However, all miracles fade before the glorious light of "The Miracle of the Ages,"—"The resurrection of Souls Dead in Trespasses and Sin unto the Kingdom Life in Christ Jesus."

Many times we pass casually over much Scripture in our reading, but the Apostle Paul reaches forth in this Epistle and grips our souls as he pictures the complete plan of redemption. With throbbing hearts we read of man's awful condition in sin: God's mighty love and grace with a Saviour to redeem: and the joyous possibilities of the soul "once dead."

May we think earnestly of the message the Spirit of God brings unto our souls from this chapter? In this wondrous picture we see first the dark background of inky blackness. It breathes of sorrow, tragedy, heart breaks, disappointments and blasted lives. We are seeing souls who are "dead in trespasses and sin."

Physical death is an occasion of sorrow in our midst. We look into the face of a loved one or friend, and no answering look meets us. We speak, but they are unconscious to our words of love. We can already catch something of the stench that bespeaks the decaying body. They are dead. However, this is not the death that concerns God and claims the greatest efforts of His power. He has made it possible that this physical death may become only a passing incident in our span of life. All of the infinite love of God and the mighty wisdom of His mind, every energy of His being has been expended to bring to the attention of man a more terrible thing, and to offer a way of escape. "Dead in Trespasses and Sin."

It is a terrible paradox that in this wonderful, luxurious, virile life of today, midst beauty, sunshine, laughter and joy, that the spectre of spiritual death should stalk. Yet we know that all about us are lives that are "dead," even while they live. They are spiritually dead now, "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Ephesians 2:12. What a dark picture! However, this is but the picture of millions today. "Living, but dead." We have a tendency to minimize sin, but its power is still working, wrecking, blighting and blasting the souls of mankind. Along every pathway of life we may find broken lives, mute evidence of the presence of sin in the world. May we catch the full and tragic meaning of what it means to be "dead in trespasses and sin." Men and women in high and low places are ignoring this fact as the days pass so swiftly toward the dawn of eternity. Yonder is that charming woman of beauty, but her beauty is only the earthly shroud of a soul that is "dead." There is that young man, strong of body, impressive in all his life's possibilities, yet, he too is "dead." The young woman, glowing with all of the virile power of young womanhood, standing before the open door of life, her resources and powers bespeaking a wonderful life of promise, yet in her eyes we see but the evidence of a "dead soul."

These are all unconscious to the spiritual things of life. Their emphasis, like the man of the parable of the rich young fool, is solely on the material. Truths of the heart, soul and eternity have no place in their scheme of things. They obey the lusts of the flesh and are filled with the sickening stench of decaying moral and spiritual powers.

Ours is a vaunted age of intelligence and deep insight into the things of science, but beneath it all there is the sense of shallowness, hearts that hunger, unrest, dissatisfied lives,—evidences of souls that are dead to life's greatest things, "having no hope, without God in the world." They live as though God did not exist or if He did exist, was to be called upon and known only when life had crushed them of all that was worth while, and had flung them as broken wrecks by the pathways of time. They live as though Jesus Christ were only a figure of the imagination. His life, death and teachings have no place in their thinking. They are seeking to enter into life, but have never been gladdened by those words which make it possible for them to live, and live more abundantly. It is no wonder that the Apostle Paul, as he saw his "dead" soul, and feeling the awful weight of his guilt before God, cried out in agony, "O wretched man that I am! Who shall deliver me from the body of this death?"

Is there any hope for this black tragedy? Is it God's will that such things be? Is there any



path that leads from this misty valley of dark death to the sunlit hills above? "Is there no balm in Gilead," that can take the aching sting from this condition of soul? Can we paint a sunrise into this inky background of our picture?

Somehow, as we stand in the dark night of man's sin, we see that night fading into the gray of a morning. Then, with inspired strokes the artist paints the glorious burst of the sunrise of God's love for men. "But God, who is rich in mercy, for His great love whereunto He loved us,"—"now in Christ Jesus ye, who sometimes were afar off, are made nigh by the blood of Christ." Standing face to face with this greatest figure of the Age, there are soul-stirring truths that grip us. The first is that God loved us at our worst. It is our personal practice to give love for love: to love others at their best, but God loves us at our worst. Yonder in my pastorate in Richmond, Virginia, I tried to lead a young man to Christ, but his soul was so "dead" that he gave no heed. He went home week after week drunk, and filled the home and his mother's heart with the stench of his "dead" soul. One morning I went into that home to leave, if I could, a bit of comfort. A neighbor dropped in and thoughtlessly said to the mother, "Why Mrs. R—— why don't you put that boy away in a place for such as he? He has disgraced himself and broken your heart. Why should you fool with him any longer?" With streaming eyes that mother faced the neighbor, then turned and

looked at that boy, who once was the babe of her heart, but now only a broken life. The mother love welled up in her stricken face as she answered, "But, he is my baby, and no matter how far he goes, I will love him still." She loved him at his worst; so God loves us at our worst in our spiritual death and manifests that love beyond hopes of men. He tried to whisper that love to our hearts in the marvels of creation: the beauties of the field and forest: the whispering breezes: the call of the birds, but still our hearts were hungry and satisfied not. He tried to make us see the glory of His love in the sunrise and the sunsets, but still we longed for the light greater than this, until, finally He took from the throne at His right hand His only begotten Son, and wrote the message of His love for us in the blood from the Cross, and then the hearts of men knew the length and the breadth, the height and the depth of the eternal love of God in Christ Jesus.

"In the old rugged cross,  
Stained with blood so divine,  
A wondrous beauty I see;  
For 'twas on that old cross  
Jesus suffered and died,  
To pardon and sanctify me."

We may not comprehend its fullness, but from His words and our heart's experiences we know "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor

things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans 8:38-39.

"In Christ Jesus," while we meet the full orb'd glory of His love, we are amazed at the terrible estimate God has placed on the fact of sin, and at what price He paid to lead us from the tombs of "dead" souls.

Man goes groping on through the ages for freedom; for light; for deliverance from the dominion of sin; for hope of heaven; for the joy of life, burdened beyond measure; seeking yet finding not. Finally he staggers through the darkness to stand at the foot of the Cross of Calvary. There, he finds in its dark tragedy the power that breaks the seal, rolls back the stone and permits his soul to be free from spiritual death. No greater healing has ever been admitted for life than "the blood of Jesus Christ, His Son, cleanseth us from all sin." 1 John 1:7. Men may live and achieve a certain degree of success in life's plan without Christ, but there is never that sense of victory nor that hope of eternity without Him. All men recognize the universal terror of physical death, and seek as long as possible to stave off its approach, yet ignoring the One who has given victory even over this enemy of all men. Men will never go sweeping into eternity where the riches of glory await, if the healing power of His blood has not cleansed them from the leprosy of their souls.

We live through many great moments in our one short span of life. We graduate and stand on the threshold of life; we stand in covenant with another before the altar, "until death do us part," we stand on the peak of achievement in business, social or political life: we stand with great fortunes showered upon us. These are all great moments that come to most of us in life, but the greatest crisis and moment of a life is, when standing at the parting of the ways, the soul turns by faith to Christ Jesus; eternal destiny is settled; the gold of life has been chosen instead of the base; the pathway leads upward instead of downward; Life reigns instead of Death; "Dead in trespasses and sin" no longer, but living in Christ Jesus.

"It is done, the great transaction's done,  
I am my Lord's, and He is mine.  
He drew me, and I followed on,  
Charmed to confess the Voice divine."

"In Christ!" What a thought to stir our hearts! Oh, my friends, lift your eyes tonight for a new vision of the Son of God; take Him as your Saviour; let Him unlock the door—He has the key—and enter into life; know what it means to be, "More than conquerors, through Him who loved us and gave Himself for us."

"I could not do without Thee,  
Oh, Saviour of the Lost  
Whose precious blood redeemed me  
At such tremendous cost.

Thy righteousness, Thy pardon  
Thy sacrifice must be  
My only hope and comfort,  
My glory and my plea."

In this "Miracle of the Ages," all of the limitless power of God awaits to make your life one of remarkable change from a life of sin to the Kingdom life. But what a change! May I illustrate and then speak of some of the characteristics of the kingdom life?

An old man sat in his accustomed place in a certain church. It was noticed that often during the service he glanced into a small notebook, and then with beaming eyes and face joined in the worship. Curiosity prompted a young man to question his action. The old man in a strangely quiet voice held up the little book and said, "My life story." He opened it. It contained, first a black page, second a red page and third a white page. Then he explained, "My sins were black; 'I was dead in trespasses and sin.' The blood of Christ is the red and covered the black of my sins, giving to me the inevitable result of a life as white as this page." What a paradox! Red on black, making white! Still it is true for every soul, redeemed of God, the "Miracle of the Ages."

The age of miracles is not past, for every day we see in the great stream of life the evidence of "twice born men." Their changed lives; their outlook; their attitude; the places they fill, all

are evidences of the fact that the miracle of divine grace has given unto them the life in Christ Jesus.

Paul sings continually of his joy in Christ as a Saviour, but he was filled more and more with the joy of the Kingdom life,—a changed life. Direction, attitude, feeling, looks, influence, all changed. Let us consider the characteristics of the Kingdom life that we may see more clearly the amazing "Miracle of the Ages." Christ Jesus stands at the tomb of the soul that is "dead in trespasses and sin." He speaks as unto Lazarus bound in grave clothes. The soul comes forth, and stands face to face with a Saviour who has come to redeem, and comes forth as a Kingdom life unto God.

Now, as we see God's love in Christ, our life becomes a life of love. It is a two-fold love; first, love to God. There is no more challenging thought in all time than this, "Thou shalt love the Lord Thy God with all thy heart, with all thy soul, with all thy mind." Our whole being is filled with a love that moulds the life only with a desire to please God. Second, we are filled with a love for others. How much this has been lost or replaced by the multitude of other things! How "dead" we are to the crying of other hearts. However, if we stand like Isaiah in the presence of God with an overwhelming love welling up within us, there will be a new fire,—a new and strange feeling filling our hearts—love for others. Like him, as we see

the great missions of life that we have neglected, and as we hear the calling voice of God for someone to go, we will be willing to answer, "Here am I, send me!"

"My thoughts are now for the souls of men;  
I have lost my life to find it again,  
E'er since one day in a quiet place  
I met the Master face to face."

But the Kingdom life will also be a transformed life. All resources, powers, wealth and influence will be given under the control of the Master of the Kingdom life. What a challenge it is to our hearts to know "Ye are not your own; Ye are bought with a price."

The Kingdom life is the Spirit filled life. This brings us to the answer of a question many times that brings doubt and fear. We have been faced daily with this question on every hand, "How do you know that you are saved?" The Spirit filled life has no such doubts, for we know that "His spirit beareth witness with our spirits that we are the children of God." Romans 8:16. Is there a more life-calming fact than to know that the penalty of sin is paid; that its dominion is broken? Does it not bring a peace that even the world cannot break, to be able to say, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day?"

There is still one higher step in this great "Miracle of the Ages," that means more to the

peace of human hearts than anything said heretofore. Paul recognizes the power of the Kingdom life for daily existence in this,—“the life that I now live in the flesh I live by the faith of the Son of God.” God has already spoken through His inspired writer that, “as thy days, thy strength shall be.”

One of the great tragedies of modern life is found in the lack of Kingdom influence in business, social and political life. We have tried to divorce religion from life's daily problems and the result has left the souls of men stranded. It has chained men to a rock and left them beating the air in futile effort to live. This “Miracle of the Ages,” gives to all the power to live a life daily with plans, decisions, and every phase of activity colored by the presence of Divine Power.

I walked into a real estate office in Richmond, Virginia, and knowing the life of the man of the office, I sought the secret of his poise and strength in the midst of adverse circumstances and many bitter problems. Over his desk I found printed this statement, “Jesus Christ is the unseen listener in every conversation; the partner of every business transaction.” What this world needs with its chaos of spiritual things and heart hunger is not creeds and dead forms, “things that have a form of godliness, but denying the power thereof,” but a faith that abides in the presence of God; the manifestation of a soul that once “dead in trespasses and sin,” now lives in Christ unto eternity. We need a poise that He



alone can bring. We need a strength that will help us rise above the vicissitudes of life, and failure, success, temptation and weakness,—anything that would remove from us the sense of the eternal, is overcome in this divine “Miracle of the Ages.”

In my pastorate there is a man who has crashed in his business life. He has seen thousands of dollars go fleeting away like shadows of the evening—a great business gone, yet he said to me, “Pastor, there are a lot worse things than losing your money. If a man loses his sense of God, he loses all. I am rich, though I have lost the results of my life’s efforts.” This, then, is the Kingdom life victory.

Our days are passing as swiftly as the weaver’s shuttle. There is an end to this life. What then? After death, what? Where? Some we know will rise in the general resurrection to have a part in the tragedy of the second death. They have despised the gift of God, rejected Jesus Christ, trampled things of the spiritual realm beneath unhallowed feet of indifference. Again we face the “Miracle of the Ages.” The redeemed life now loses its limitations and in eternity reaps the fullness of joy midst the riches of God. As the Cross is the sign of eternal salvation for the soul “dead in trespasses and sin,” so the crown becomes the final insignia for the glories of eternity for the life in Christ. To you who are in sin, does it mean anything to you that in Christ you may sweep from the tombs

of spiritual death unto a throne with Him? What a miracle indeed, that takes the soul so dead in sin, clothes it in the robes of righteousness, and then makes possible the glories of the City foursquare!

We look upon all the miracles of time and are amazed, but out yonder we look upon our own life which was once "dead in sin," but which now lives in Christ, review our victory life on earth and then we turn to join the unnumbered throng of the redeemed to sing the song of praise for the miracle made great by Him whom we crown—Lord of All!

"All hail the power of Jesus's name  
Let angels prostrate fall;  
Bring forth the royal diadem  
And crown Him Lord of All."

HOW WELL DO YOU KNOW  
GOD?

**JOHN W. BROWN**

**Pastor, First Baptist Church**

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## HOW WELL DO YOU KNOW GOD?

JOHN 17:3

**"And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."**

**T**HE PHARISEES laid claim to exclusive knowledge of God and yet Jesus spoke of them as blind leaders of the blind. Certainly, that man who stood on the street and prayed, thanking God that he was spiritually above the publican and the sinner, did not know the God of the poor, the discouraged and the outcast. He was trying to build around the personality of God an aristocratic wall which the love of God levels to the ground. It is just as certain that the one who interprets the words of Jesus, "For God so loved the world," as meaning only native born liberty loving Americans, does not know the Christ whose heart was pierced on Calvary for the sins of mankind. God is the most misrepresented person in the universe. Said the ancient Jews, "God loves only the Jews and to become the recipient of the love of God, you must first become a Jew." They based their claim on the fact that God had selected the Jews to teach His unity and to prepare the world for the coming of the Messiah. Just as if the same God had not already chosen the Greeks to give the world poetry and music,

the Romans to give the world law and our own Anglo-Saxon ancestors in the wilderness of North Germany to give the world constitutional and democratic government. However, since human opinion is never hard and fixed, but always in a fluid state, what the Jews once said about God has given way to the statement of Jesus, "For God so loved the world."

The attempt is often made to take the God Who so loved the world and crowd Him within the compass of a little man made circle. Then after He has been robbed of infinity and so reduced in moral stature that He frankly approves of bigotry and hatred, we confront the world, saying if you would know God at all, you must duplicate our experience with Him. But is there any reason to doubt the validity of my experience with God because it does not correspond with that of another? A lad of ten and a youth of twenty, sons of the same father, seek the love of their father and get it, but they do not have the same experience with him. Centuries ago the Psalmist wrote, "The Lord is my shepherd; I shall not want." Hundreds of years later one of the apostles said, "God is love." Two wonderfully accurate portraits of the same person and yet different. I can hang in the gallery of life a portrait of God as shepherd, a portrait of God as love, yes, a portrait of God as justice, without violating a principle of art or a fact of experience. However, it is most common to have only one portrait of God hang-

ing in the gallery of life, and to insist that those who do not see it or that those who do see it and profess to be aware of additional manifestations of God, do not know Him.

Did James Russell Lowell know June when he wrote:

"And what is so rare as a day in June?  
Then, if ever, come perfect days;  
Then heaven tries the earth if it be in tune,  
And over it softly her warm ear lays;  
Whether we look, or whether we listen,  
We hear life murmur, or see it glisten;  
Every clod feels astir of might,  
An instinct within it that reaches and towers,  
And, groping blindly above it for light,  
Climbs to a soul in grasses and flowers."

Did James Whitcomb Riley know June when he wrote:

"Tell you what I like the best,  
Long 'bout knee deep in June,  
'Bout time strawberries melt on the vine;  
Like to jest get out and rest,  
And not work at nothing else."

Lowell gives the canvass of imagination a few deft touches and leaves a picture almost as rare as the June day itself. Along comes Riley with brush and soft delicate colors, and we see the country landscape knee deep in June. Both Lowell and Riley knew June. Both could teach us something about June. However, Lowell's

and Riley's pictures of happy spring time are different and neither one claims to give June in all her moods. June is greater than James Russell Lowell's poem. June, with her strawberries ready to melt on the vine, with her mountain laurel and with her clear blue skies, is greater than Riley's "Knee Deep In June." God, whom to know is life eternal, is greater than anything that priest or prophet or preacher may say about Him.

When John came to the end of his brief biography of the greatest character in history, he closed with these significant words: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." If any one has been boasting about his complete and unlimited knowledge of God, this confession of John ought to make him humble. Even the great Apostle Paul said in his letter to the Corinthians: "Now I know in part."

It is not strange that humble and reverent Christians, believing in an infinite God, cry out in protest when they hear a voice saying, "Now I know in full. My personal opinion is the world's final authority on all spiritual mysteries. I gather no inspiration from Browning's words, 'Ah, but a man's reach should exceed his grasp, or what's a heaven for', for I have reached the infinite heights." What absurdity! What sacrilege!



A June day is more simple than the personality of God, but Lowell does not tell the whole story of a June day. An Eskimo, reading Lowell's poem, might learn something about June, but he could not by pouring over words ever come to know the moods and atmosphere of June. This month when bees seek the sweet clover and when the meadowlarks sing on the wing, is to be known only through the medium of personal experience. The city dweller, looking out upon brick walls, cannot sense the atmosphere of June. Imagination will help a little, but imagination runs here and there and is apt to tell a fantastic story. Close up the little volume of poetry and take the city dweller into the open country. Show him the rosy fingered morning, the sun shooting his light down through the dark forest and falling upon the brook in the valley, turning it into a silver thread. Show him the glory of the noon time, the whole world, valley, mountain side and sky, wreathed in the smile of spring. Show him the mellow light of evening, falling down from above and throwing over man and beast its charm and mystery. Show him the slate colored ship with silver sails and scarlet flag, floating across a sea of blue. Then says the city dweller, "This is not something about June. This is June. I know things about June I never knew before, but best of all I know June. I have come in contact with June in the land of sunny skies, singing birds and green meadows."

June has never recognized James Russell Lowell and James Whitcomb Riley as her high priests through whom she must be known, if at all. Says June to the inquirer, "If you would know me, come and make a personal discovery."

What is said about June is only a guide to the real June. A sign at a cross roads says that a certain village is seven miles to the west. A dusty traveler, weary with his long journey, reading the sign says, "What a marvellous sign! I feel that I know the beautiful village as well as if I were walking through its streets. Why should I take another step when this sign tells me that the village is west and only seven miles away? This precious, accurate sign satisfies me completely." Some one reads the words of Jesus, "For God so loved the world"; some one listens to the apostle saying, "God is love"; some one gets a technical knowledge of the Bible and becomes familiar with certain passages of Scripture about God and Jesus Christ, His Son, and jumps to the conclusion "Now I know God." And yet, all that he has done is to read the sign. The trustworthy sign, if followed, will lead to the village in the valley by the river. I ought not be satisfied with the sign when the beautiful village is just beyond. The Bible is a precious book, but the living dynamic personality of Jesus Christ is greater than the Bible. Alas! how many stand gazing at the sign when they might go on and meet the God of the Bible whose heart pulsates with love for all mankind.

There is a very urgent reason why each individual should know God. Jesus said, "And this is life eternal, that they should know Thee, the only true God and Jesus Christ whom Thou hast sent." An old man, nearing his ninetieth year, one of those boys in blue who fought with Meade at Gettysburg, boasts of his acquaintance with the martyred Lincoln. He feels that his experience with Lincoln made him a more intelligent as well as a more zealous friend of the federal union. After his first interview with the great war President he went away conscious of the fact that he had a passion for the flag and the union which he had never experienced before. Indeed, he thought of himself as a new man, for he had a new loyalty, a new patriotism, a new vision. In the dark days of reconstruction when Thaddeus Stevens and others were seeking revenge rather than reconciliation, the old veteran remembering the words of his fallen chief, "With malice toward none and charity toward all," added his voice to that great chorus which insisted that the American flag must never become the symbol of hate and oppression. Had the old veteran missed Lincoln, he might have joined hands with Thaddeus Stevens. Jesus Christ taught that to know God is life eternal.

The new life, the enriched life, yes life eternal follows acquaintance with God and Jesus Christ. But by no stretch of the imagination can a knowledge of the Bible or friendship with some dear old saint be considered equivalent to acquaint-

ance with God. I listen in deepest reverence to the ringing, challenging words of Martin Luther, but I cannot come into personal touch with God by memorizing the great Reformer's interpretation of Him. I do not believe in God because Martin Luther believed in Him, for if I take the position that I will believe all that Luther or Huss or Mather believed, I will be forced to accept witchcraft. Where, then shall we turn for light? Up from the southland comes a voice, ringing true to the prophetic note of all time: "The deity of Jesus along with His humanity we accept, not by authority, but by discovery." Each individual must make the great discovery for himself. I cannot take Luther's experience with God and set it down to my credit any more than I could borrow the good digestion of another to offset auto-intoxication. Martin Luther's acquaintance with God will not give me eternal life. Eternal life is conditioned on a personal, a living, a present day acquaintance with God.

Can you imagine the world so blind to the condition of life as to say to the sun: "Yesterday, you sent your heat and light down upon my fields. Yesterday, the flowers bloomed and the fruit and the grain ripened because of your kindly presence. However, I know so much about you already that I will not need you any longer. The memory of what once was is all that I ask." The foolish world is wrapped in darkness. Vegetation dies, human life disappears. Tragedy

has crossed the world's path. The world still retains the memory of the sun and could tell many things about his miraculous power, but it is no longer in vital contact with the sun. To know the sun was life to all the world. Knowing the sun caused the flowers to bloom and filled the world with plenty and beauty and with life and laughter. The withdrawal of the sun brought disaster. It would be equally disastrous for us to be content with Martin Luther's experience with God. The sun shining down upon old England will not cause the rhododendron to bloom on the mountain sides of West Virginia. Our West Virginia Rhododendron is dependent on a personal experience with the sun. Since the goal of life is to know God, I will not be satisfied with Martin Luther's experience, nor will I consider any experience of bygone ages as being a substitute for what may be lacking in my own experience. Why should I be satisfied to know God only through hearsay, when I have a gracious invitation to go the full way and to kneel before God and Jesus Christ, whom He has sent?

Since eternal life comes from knowing God and Jesus Christ, I would rather lead a man into the living presence of Jesus than give him interesting information about the historical Jesus. I have no wish to embalm what I think about Jesus and to make it the final authority for all future ages, for I am humble enough to confess that the growing conscience of the Christian World, influenced by the Spirit of God, is a better

interpreter of Jesus than I. It was the growing conscience of the Christian world, influenced by the Spirit of God that wiped the stain of human slavery and the licensed saloon from the American Flag. The growing conscience of the Christian World, influenced by the Spirit of God, will finally sound the death knell of cruel, inhuman, unchristian war.

In view of what history teaches concerning the triumphant march of the Cross of Jesus through the ages, it would be most unchristian for us to say: "We had the light from God yesterday and all that we need today is a description of that light." Does not the world need the sun now? Does not the world need rain now? But if one is to make the personal discovery of God, he is doomed to failure unless he has an open mind. The closed mind receives much praise from many and is often thought of as showing great reverence, but surely an infinite God would not feel flattered to hear us say: "We already know all about God there is to be known." Disciples—learners—is the name Jesus gave His followers. Shall we assume that we have graduated from the college of disciples and that we have a diploma, signifying that we have fully comprehended God? Spiritual receptiveness is one of the crying needs of present day Christianity.

"A little knowledge," said Alexander Pope, "is a dangerous thing, drink deep or taste not the Pyrian spring." Spiritually unreceptive a man takes a little sip and says: "I have exhausted the

fountain of knowledge." He goes into the world on a platform of opposition to the knowledge left untouched. He is unwilling for God to be any bigger than his thought of Him. However, ignorance of any sort cannot be considered as enjoying the special favor of an all wise God. "If the Lord has no use for my learning He certainly has none for my ignorance." Jesus commended the little children because they were trustful and receptive, willing to learn.

Unless a mind is open it will not receive much information. The locked door of the safe in the bank guards the treasure already there, but it must be opened before it can receive new and additional treasures. Those, who are spiritually unreceptive, cannot have a close acquaintance with God. John Burroughs built his home, "Slabsides," on the Hudson in the path of the migratory birds because he wanted to study their habits. Are we placing ourselves in the path of service and Christian effort where we will have the best opportunity of knowing God?

To know God, He must be a living, daily factor in life. God does not have much influence or weight with many so-called Christians. At the recent Northern Baptist Convention in Chicago, a Hindoo Christian stood before the eight thousand assembled Baptists and sang in his own language, "Since Jesus Came Into My Heart." Changing to the English language, he started to sing the same song, and that great audience arose and sang with mighty spiritual fervor,

"Since Jesus Came Into My Heart." Listening to that song one might have thought that the constituency of the Northern Baptist Convention was dominated by the same spirit that sent Jesus to Calvary. But that great audience, singing, "Since Jesus Came Into My Heart" knew that the Foreign Mission Society had sounded a disgraceful retreat on a far flung battle line in India and China because prosperous and happy American Baptists had withheld the necessary funds. Is it not unthinkable that Jesus in the hearts of Northern Baptists had urged retreat rather than sacrificial giving?

The question then, "How well do you know God"? is quite a proper one to put to our Baptist hosts. If you really knew God, if you really knew Him Who went to Calvary, would you not bring your treasures and lay them at His feet? It may be true that God came into your life years ago and that you had a precious experience, but pray, dear Christian, was that the end as well as the beginning of your Christian experience?

Acquaintance with God implies likeness to God and to Jesus Christ. "If any man have not the spirit of Christ, he is none of His." A rose is a rose, not simply because it represses the tendency to pass over into a dandelion, but because it has the texture, the color, the fragrance and the habits of a rose. The Christian life is not simply a refusal to go along with evil, but a willingness to go along with God.



The spiritual lethargy found on every side justifies the question, "How well do you know God?" A civilization that knows what it wants, that knows what it needs, and is not willing to pay the price, that will accept something inferior rather than pay the price, is not a Christian civilization. A civilization, realizing that only the physical, mental and spiritual training of boys and girls will give us the leadership we must have and yet balks at the price of that leadership, is not a Christian civilization. A Christian civilization not only has ideals, but will fight to the last ditch for the success of its ideals. The spirit that sent Jesus to Calvary, in the hearts of West Virginia Baptists, would build in our beloved state a great Baptist college and yet we are trembling before the opportunity of Christian education.

A priest seeking God high up in the steeple of a church, was told that He was not there, but down among His people. Jesus walks along the path of service, the path of self-sacrifice, the path of love and the path of heroism. We have been giving Him lip allegiance and walking along the path of self-interest, the path of greed, the path of hate and the path of spiritual pride. Think it not strange that the world discovering us in the path of spiritual pride, where Jesus is never found, raises a question as to our acquaintance with God. So long as we walk in the path of self-interest, it will be impossible to prove that we know Him Who was actuated by the spirit of

self-sacrifice. The one who thinks only of what his Lord did for him on Calvary and refuses to think of what he may do for his Lord and for mankind, does not know God. Knowing God sent Livingstone to Africa. Knowing God sent Carey to India. Knowing God sent Grenfel to Labrador. Knowing God is causing our strongest young men and women to offer themselves in sacrificial service. Knowing God we shall stop at no sacrifice, we shall halt before no mountain, but we shall go on until we have carried the Gospel of Jesus Christ to the uttermost parts of the world.

# THE VIRTUE OF HONEST TOIL

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## THE VIRTUE OF HONEST TOIL

JOHN 9:4

"I must work the works of Him that sent me, while it is day: the night cometh, when no man can work."

WORK is much older than the human race. For God worked long before He made man. Just as soon as God created the first man, Adam, He took him and "put him into the garden of Eden to dress it and to keep it." When our first parents went forth from their original home, God said, "henceforth in the sweat of thy face shalt thou eat bread." We see then that work is an ancient thing and not an art of modern days. It seems to have been a part of God's divine plan for the human race. Without work mankind would have been doomed from the beginning. I believe we are safe in making the assertion that the greatest civilized nations of earth today, and the most progressive people, are the ones who work hard to survive the long winters of the temperate zones. While in the torrid zone there is no winter and where the inhabitants work scarcely at all, the people as a rule are uncivilized, uncultured, and rank low among the nations of earth in intelligence and morals. If, then, the leading nations of the world are the most industrious, there must be

something unusual about work. Yes work is immortal; for after all, Christian life is action; it is not a speculation, nor a debating, but a doing. What we have done lasts—lasts throughout all eternity. Through endless ages, what you have done for Christ,—that, and only that will last. It is the “gospel of hard work,” or the virtue of honest toil, that we hope to bring to your attention at this time. Jesus, realizing the importance of doing the proper task at the right time, said to His disciples, “I must work the works of Him that sent Me, while it is day; the night cometh, when no man can work.” Let us first notice the value; second, the opportunity; and third, the results of work.

### I. The Value of Work

I view the history of the past, and great men of the last century stand before me. Their hands are rough and calloused, their brows “are wet with honest sweat,” their shoulders are stooped with burdens of other years. I call a few of them by name and ask them to explain the secret of their success. In a clear-cut way they briefly answer my question. Mr. Carlyle says: “Blessed is the man who has found his work; let him ask no other blessedness. Know thy work, and do it; and work at it like Hercules.” Among the crowd I see one of our martyred Presidents. Mr. Garfield, your life has been one of struggle and hardship, what is the secret of your success? “The worst days of darkness through which I

have ever passed have been greatly alleviated by throwing myself with all my energy into some work relating to others." I shall have time to speak to only one other. Sir Joshua Reynolds, God must have favored you in some special way, tell me how it is possible to receive Heaven's benediction? The answer comes back like a crash of thunder from the clear sky, "God does not give excellence to men but as the reward of labor."

Work is very valuable to the physical, mental, and spiritual life of man. Let us first see the value of work upon the physical side. Not only happiness, but life itself depends upon action. Tissot said, "To work is to live." In other words, we cannot live without work. Our bodies cannot function without exercise any more than an automobile can run without gasoline. The blacksmith is a strong man with well developed muscles, because day in and day out you can hear his bellows blow and hear the constant stroke of his heavy hammer. It is a law of nature that without activity and work man's body will wither away. So then we will say, first of all, that work is essential and valuable to a man's physical growth and health.

Work is also valuable to the mental side of man. The brain, just like the muscles, must be used if it is developed. There are plenty of men in the world today who would have made great thinkers, if they were not too lazy to think. Laziness is the greatest evil of the mental life.

There is no work more difficult, or that requires more energy than mental work. That is probably the reason why there is so little of it done. "A few people sit and think, but the majority of them just sit." It is the line of least resistance. The human brain is the diamond in the rough, while work is the machine that cuts and polishes that diamond. If we would shine intellectually we must constantly use the talent that God has given us, and not bury it in the earth.

Work is also valuable to the spiritual life of man. We are to work out our salvation with fear and trembling. Jesus said, "My Father worketh even until now, and I work." James maintains that "faith without works is dead." Paul tells the Corinthians, "we toil working with our own hands." To the Thessalonians he wrote, "For ye remember, brethren, our labor and travail; working night and day, that we might not burden any of you, we preached unto you the gospel of God." Let us not be misunderstood. Works will not save a man; he must be saved by grace, but work nevertheless is vital to the Christian life. In the last chapter of Revelation we have these important words: "Behold, I come quickly; and my reward is with me, to render to each man according as his work is."

Philip Brooks said, "Christianity is not a crutch but the breath of our lungs, the strength of our life." He realized the important part we play in Christianity through work and action. I shall never forget the minister who preached my ordi-



nation sermon, Rev. A. A. MacQueen. Turning to me toward the close, he said: "Young man, you will fail or succeed in the ministry of Jesus Christ to the degree that you work." How true that statement is, not only in the ministry and in the Christian life, but also in all the walks of life. From childhood we have heard the old saying: "The devil always finds mischief for idle hands to do." It is a trite saying, but how true. The youth problem today (which is in reality an adult problem) could be easily solved if we could keep our boys and girls occupied in worth-while work. The boys of the farm are the leaders of the nation. There are many reasons for this. One of them, I believe, is that the boy on the farm is occupied practically all the time. The way of **honest toil** is often rugged but it is always royal. It is indeed the king's highway. It is the road to promotion and power. It gives dignity to life just as soon as we start walking in it. Yes, the farmer and his sons, like the Village Blacksmith, knows what it is to labor, "his face is wet with honest sweat," he knows what it means to travel in this highway. Those of us who were born on a farm are thankful that poverty forced us to work. Maybe I should say rather that our fathers forced us to work to the tune of a beech sprout. When a lady once asked Turner, the celebrated English painter, what his secret was, he replied: "I have no secret, Madam, but hard work." This is a secret that many never learn, and they do not succeed because they do not learn it. Labor is

the genius which changes the world from ugliness to beauty and the great curse to a blessing.

Idleness breeds more crime and causes more criminals than any other one thing. Let us therefore recognize the value of work upon our spiritual lives, and whatsoever our hands find to do let us do it with our might. Let us remember when we are working for God and the right that He will be with us. In the book of Haggai we read: "Be strong, all ye people of the land, saith Jehovah, and **work**: For I am with you saith Jehovah of hosts." Frances S. Osgood gives us in a splendid way, the value of work, in the poem entitled "Labor is Life."

Labor is life! 'Tis the still water faileth;  
Idleness ever despaireth, bewaileth;  
Keep the watch wound, for the dark rust assaileth;  
Flowers droop and die in the stillness of noon.  
Labor is glory! The flying cloud lightens;  
Only the waving wing changes and brightens;  
Idle hearts only the dark future frightens.  
Play the sweet keys, wouldst thou keep them in  
tune!

Labor is rest from the sorrows that greet us;  
Rest from all petty vexations that meet us;  
Rest from sin promptings that ever entreat us;  
Rest from world-sirens that lure us to ill.  
Work, and pure slumbers shall wait on thy pillow;  
Work, thou shalt ride over cares coming billow;

Lie not down wearied 'neath woe's weeping willow!

Work with a stout heart and resolute will!

## II. The Opportunity of Work

Work is an opportunity, a privilege, and not a burden. It is the greatest gift of life to be honored with the doing of important jobs, and to be intrusted to do a certain work. Most people look upon work as a drudgery rather than a blessing. Paul in one of his letters to the Corinthians said, "We are laborers together with God." He wished to assure the Corinthians that God is the chief worker and that we are laborers together with Him. What an opportunity, what a trust, that we are to execute His plan and do His will. The will has much to do with our work. In much of our religious activity we have lost the relation which ought to exist between the will of God and our work. To discover anew the divine will in our work would put new life and spirit in every daily task.

No true work since the world began was ever wasted; no honest toil since the beginning of time that has ever failed. When after thirty obscure, toilsome, unrecorded years in the shop of the Village Carpenter, One came forth to be pre-eminently the Man of sorrows, to wander from city to city in homeless labors, and to eventually die in lonely agony upon the shameful cross—Was His work a failure? Nay, the work of our Lord

and Saviour Jesus Christ was not a failure. He was ever conscious of the fact that "Now is the accepted time, today is the day of salvation." Thus He said "I must work the works of Him that sent Me while it is day." My friends, "we shall not pass this way again." What we do for our Saviour we must do quickly. God has sent us here for some special work; whether we do it or not is up to us. Will you fail Him?

As individuals it would be well, too, that we consider the kind of work we are to do. Our idea of Christian service, like our idea of the Christian Church, is often crude and narrow. We set apart certain activities as education, missions, charitable and hospital work, and thus circumscribe our labors; but we have no right so to limit the work of the kingdom of God. Wherever Christian men and women are doing honest work, performing faithfully their duty, they are doing religious work. Therefore, faithful mothers as well as faithful fathers who build their homes in truth and virtue are kingdom builders. In fact, they are indispensable to the kingdom of God. I wonder if it has ever dawned upon us, or if we have realized as fully as we should, the opportunity of being a worker in God's kingdom? The work we have to do is imperative. Jesus said: "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work." To the call, "Go work in my vineyard," there ought to be an immediate response in our hearts saying, "Lord, what will

thou have me do?" The field is so large, and the work is so varied, that there is something everyone can do.

To do the work of the kingdom of God efficiently and well we must not only know that we are working together with God, we must know to what purpose is all this activity. God said, "Behold I make all things new." We see God's creating hand everywhere. God wants to make a new world with your help, and the only way to make a new world is to make new men. Our conception of life's work must read anew: "Man does not live by bread alone." Our work has begun when we commence to minister to human needs. Love, the love of Christ, must be established in the hearts of all men. God wants to regain the Paradise in which he placed man. Our golden opportunity is to find our place in God's great plan and do our work well before it is too late. The cry comes from all heathen lands today for more laborers in God's vineyard. It takes courage, sacrifice, and hard work to carry the gospel to the heathen lands, but it is the opportunity as well as the privilege of the Christian men and women of the twentieth century to win the world to Christ. It is not an easy task, but:

"It is great to be out where the fight is strong;  
To be where the heaviest troops belong,  
And to fight there for man and God.  
Oh, it seams the face, and it tires the brain,  
It strains the arms till one feels the pain  
In the fight for man and God."

### III. What Then Are the Results of Work?

Men and women who have made their mark in the world and have meant most to civilization and humanity have been those who were not afraid to toil with their hands. Whatsoever their hands found to do they did it with their might. The poet has expressed it in these words:

“The heights of great men reached and kept  
Were not attained by sudden flight;  
But they, while their companions slept,  
Were toiling upward through the night.”

Great men often go down to their graves without ever realizing the true greatness and grandeur of their work. That was so in the case of Columbus. He died in ignorance of the real nature of his discovery. Until his last breath he thought that he had merely opened a new way to old resorts of commerce. Cuba, which he discovered, he imagined to be a bit of Asia. What would his thoughts have been had he known the real nature of his achievements—that he had discovered, not a new route to an old world, but a new world? Had he only known that, what consolations he might have found amid affliction and anxieties not a few; what support amid the neglect and injustice of later days.

Let us notice the results of Livingstone's work. His work was much greater than he ever knew or realized. There is a pathetic prayer of his asking the great All-Power that he might be permitted to finish his work. He died at Llola feel-

ing that in many ways he had failed to open the way for Christianity and commerce, to which he had set his hand and worked so hard. Yet if Livingstone could have seen the mighty influence of his life! If he could have seen the young university men of Britain taking up the task, if he could have seen his "life" becoming the guiding inspiration of people like Mackay of Uganda, of Coillard of the Zambezi, or Mary Slessor of Calabar, how differently he would have viewed his life work!

If we come down to the present time we find that men who have made great success are those who have not been afraid of honest toil, and have labored faithfully at their task through the years. The success of these men did not happen overnight, but has come as a reward for years of hard consistent work. In other words, their great achievements are but the results of work. That was a great statement by Elihu Root sometime ago, after he had heard the eloquent tributes to him on the occasion of his eightieth birthday. He set forth a working philosophy in a sentence. All young people ought to learn that sentence and abide by it. He said: "I have done the thing that came to my hand to do as well as I could." Judge Elbert H. Gary died a few weeks ago at the age of eighty. He was born on an Illinois farm. He had for his slogan: "It can be done." He didn't wait for things to happen but brought them to pass through hard work. He was at his death the greatest leader in American Industries.

having organized the world's first billion-dollar corporation.

Judge Gary was engaged in big business. The biggest business that we know anything about today is the work of Jesus Christ. We need strong men and women to work in His vineyard today as never before. "The world for Christ in this generation," these words are idealistic and such a statement sounds foolish to most of us. Oh that we as Christians around the world would rise with one accord and say "It can be done."

Dr. A. T. Robertson is one of the leading Greek scholars of the world today because throughout his life he has believed in and practiced the "gospel of hard work." It has taken years of patient toil to conquer and master this difficult language. But who will dare say that the results of his work have not paid a thousand-fold? We do not have better examples of the results of work and sacrifice than are exhibited in the entire faculty of the Southern Baptist Theological Seminary. They are all building greater than they know. Their great success is due largely to the fact that they have been willing to pay the price of hard work and to burn the midnight oil, while others who have not been able to render such splendid service were enjoying the night in sleep. And even now, the President of the Seminary, Dr. E. Y. Mullins, and three of the senior professors, Dr. John R. Sampey, Dr. A. T. Robertson and Dr. C. S. Gardner, all of whom are widely known and who are past the sixty mark of life—these benefactors of



the human race are hard working men, and can say with the poet:

“We are not here to play,  
To dream, to drift;  
We have hard work to do  
And loads to lift.  
Shun not the struggle—  
’Tis God’s gift.”

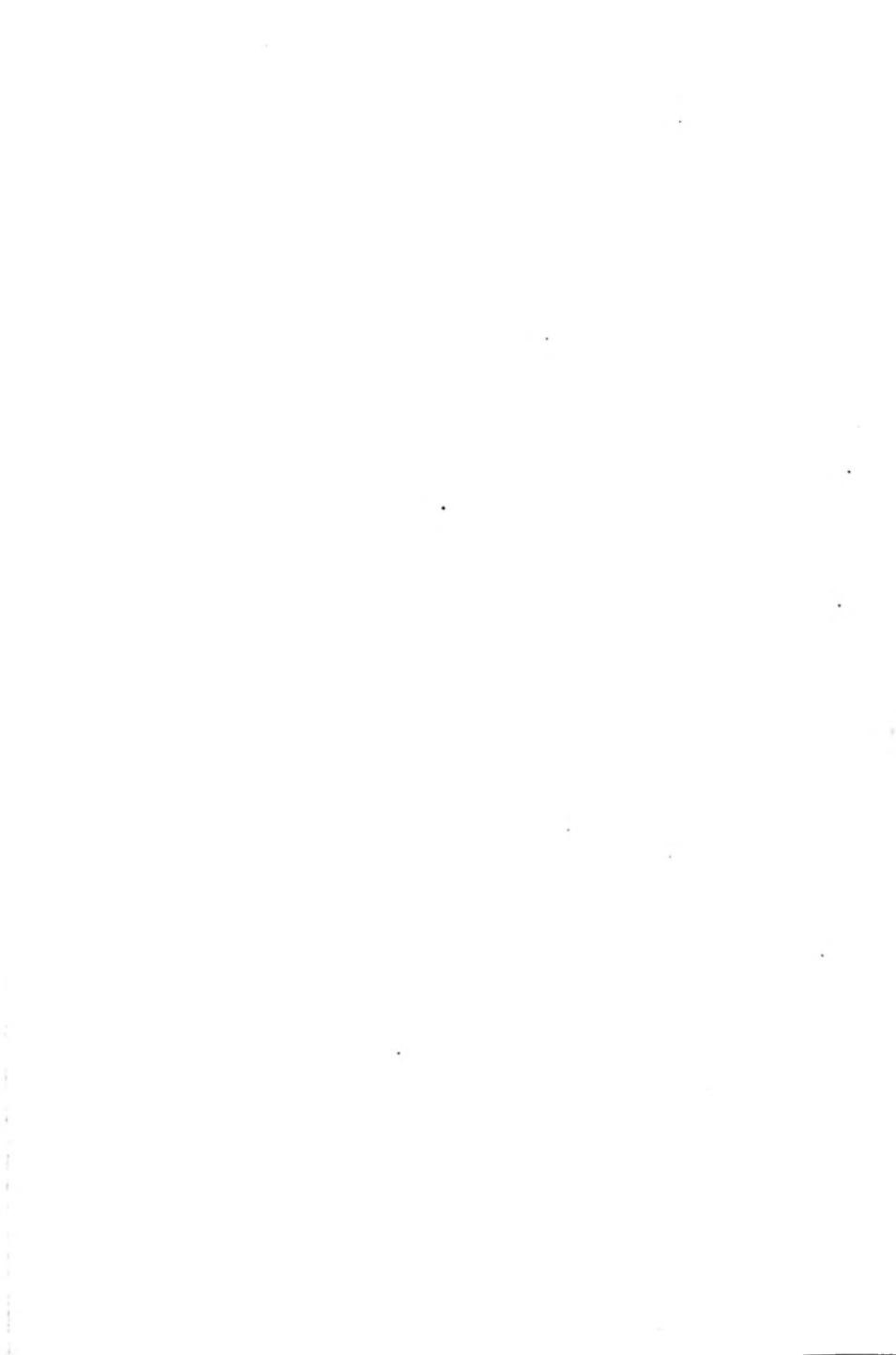
Thus we see that work is very important. We have briefly seen its values, its opportunities and results. We come now to some personal questions. Are we doing the work that God would have us do? Are we filling our place in His great plan? Do we realize that unless we work and do our part God can not use us in His kingdom work? “The harvest indeed is plenteous but the laborers are few.” This is as true today as when Jesus walked and talked among men. Laborers in God’s great harvest field, that is the need of the twentieth century. There is no limit to our usefulness in the world if we are willing to work and trust God. “None cease to rise but those who cease to climb.” May we work and do all we can to send the gospel to the billions of souls yet in heathen darkness. God is depending on you; will you fail Him?

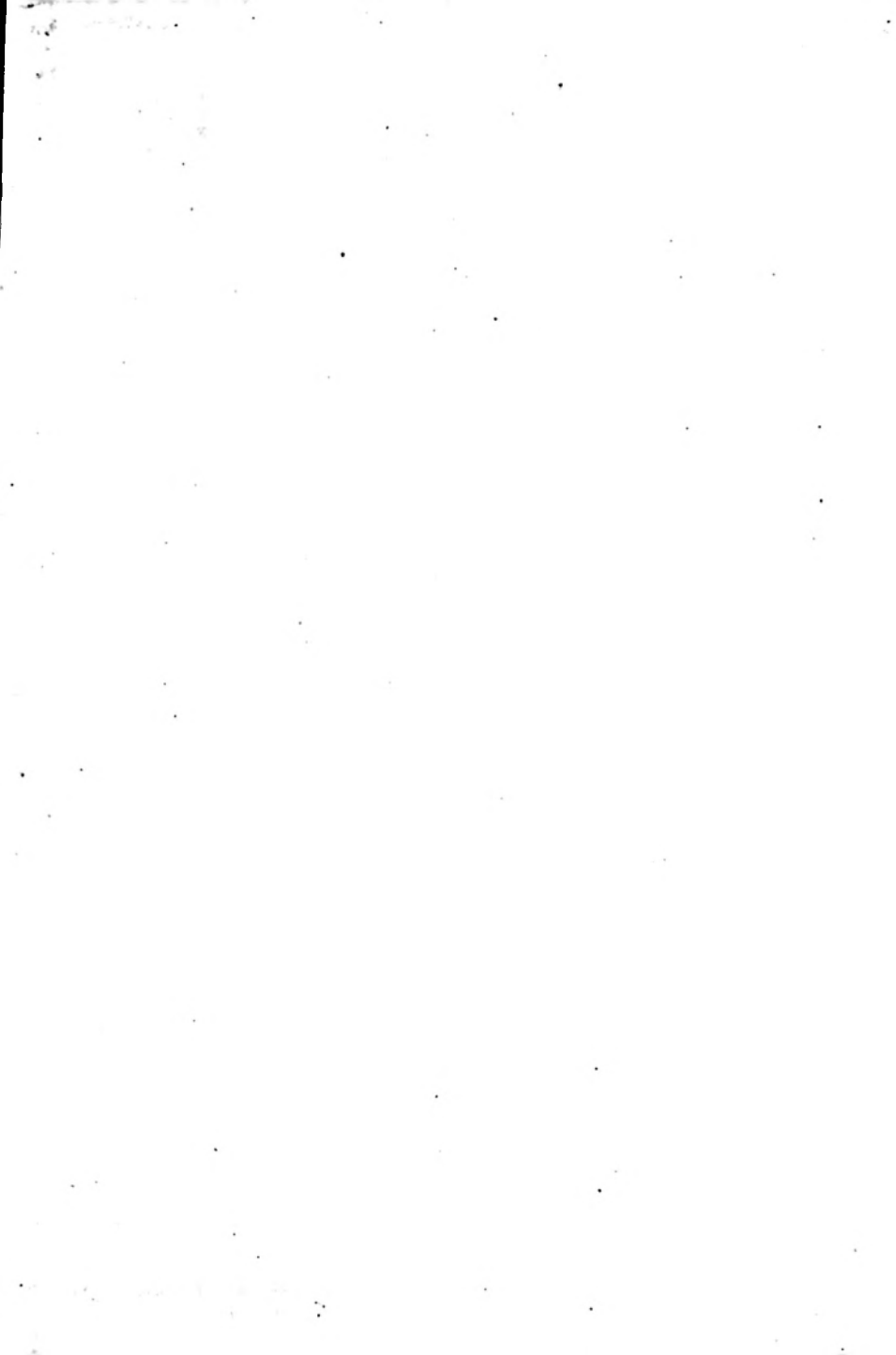
“For life is a mirror of king and slave,  
It’s just what you are and do:  
So give to the world the best you have,  
And the best will come back to you.”











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